Horæ Succisivæ,
OR,
SPARE-HOVRES
of
Meditations:
Vpon our DVTIE
To { GOD, / OTHERS, / Our SELVES.

The Second Edition, corrected and much inlarged,

By IOS. HENSHAVV.

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OR,

Meditations

Upon our DVTIES

TO GOD,

TO OTHERS,

AND

OUR SELVES.

The Second Edition, corrected and much inlarged.

By Jos. HALL.

BRITISH MUSEUM

Printed for Ralph

TO
The Right Honourable LADIE, the *LADIE* ANNE COTTINGTON.
[***]

Right Honorable,

I Have provided a PRESENT proportionable to my skill, my time and your

honors knowledge of me, ſhort : Your deſire many times to heare others writing out of my mouth, made me to put this of my owne into your hands ; a rapſodie of reſolves and obſervations, ſome for contemplation, others for caution, the firſt divine, the other morall, when you loſe an houre from better and graver matters

matters throw it away on theſe; wherin you have ſomewhat of God, of others, of our ſelves, what God is to us, what we ſhould be him, to others: there cannot be much ſaid of it, becauſe there is but little ſaid in it, in all which little I intend nothing to my ſelfe, but to others, the generall end of reading is to know,

but the end of divine reading is to good our knowledge, and if it doe good, I have my end, and my reward, whose office is to live, not to my selfe, but others, and am a servant to all by a common duety, but your Honors by especiall relation

to be commanded

I. H.

Horæ Succisivæ,
OR
SPARE-HOVRES
of
MEDITATIONS.

MAke *God* the first and last of all thy actions: so beginne that thou maist have him in the end, otherwise I doubt whether it had beene better thou hadst not begun.

That vve brought nothing into this vvorld, is not more euery vvhere knovvne then it is of euery one beleeued; but that vve ſhall carry nothing out of this vvorld is a ſentence better knovvne then truſted, othervviſe I thinke men vvould take more care to liue vvell then to dye rich.

Wealth is not the vvay to heauen, but the contrary, all my care ſhall be hovv to liue vvel and I am ſure I ſhall neuer dye poore.

Sleepe

Sleepe is but deaths elder brother, and death is but a ſleepe nicknam'd, vvhy ſhould I more feare to goe to my graue then to my bed, ſince both tend to my reſt, vvhen I lye dovvne to ſleepe, I vvill thinke it my laſt, and vvhen I riſe againe, account my life not continu'd but reſtor'd.

Too much labour toyles the body, too much looking the minde: I vvil deale for my ſtudy as for my ſtomacke, e-

uer

uer riſe vvith an appetite, leaſt if I once ſurfet I euer loath it.

Hovv hard it is for a man to forget his ſinne, or remember his God, not to doe that euill vvhich he ſhould not, and not to leaue undone that good vvhich hee ſhould doe, euery man can tell by experience; I vvere no man, if I had no ſinne but if I am a Chriſtian I muſt not delight in ſinn if I cannot auoyd ſome ſinnes, yet I vvill ſtand in none.

To

To doe any thing to think to be talk'd off, is the vaineſt thing in the vvorld; to give almes and aske vvho ſees, looſeth the prayſe and the reward: I may be ſeen to give, I wil not give to be ſeene that others are witnes to my piety is not my fault nor my praiſe; I vvill never bee ſo ill a friend to my ſelfe to ſell heaven for vaine-glorie.

The obedience of good children proceedes not from feare, but love; it is a very bad nature vvill doe nothing vvithout

blovves; to turne to our vomit as ſoone as God is turn'd from his rod, and aske vvho is the Lord, till a nevv plague, is a ſtate I knovv not vvhether more to be feared or pittied: if I cannot avoyd correction, I vvill mend vvith it; not be beaten tvvice for the ſame fault.

I knovv not vvhich is vvorſe the bearer of tales or the receiver, for the one makes the other: I vvill no leſſe hate to tell then to heare ſlaunders, If I cannot ſtop others mouthes

mouthes I will ſtop my own eares The receiver is as bad as the thiefe.

With God a Publican goes beyond a Phariſie, a ſigh or a groane, that cannot be vttered, beyond a long prayer with oſtentation: Care not how long, or how lowd thy prayer be, but how hearty.

Woman was firſt given to man for a helpe, ſince for a remedy, what ſhall we thinke of thoſe, that turne the remedy into a diſeaſe, and hold it in all caſes for ſome, and

in ſome caſes for all, not onely dangerous but damnable to marry; what is this but to teach God what he hath to do; I have ever counted it ſafe and wiſe to leave that indifferent which God hath lett ſo.

God cannot endure a Phariſee that ſayes and doth not, with his diſciples ſaying and doing muſt not bee two mens offices; if thou canſt doe but little, promiſe the leſſe; ſo though thou maiſt bee thought niggardly, becauſe thou performeſt

formest so little, yet thou shalt bee knowne iust, because thou promi-sed'st no more.

A good man would so be honourable, as hee may still be honest, not broker for preferment, if not worthy let him want it, but if deseruing, why should he buy his due I will neither grow great by buying honour, nor rich by selling it.

In iniuries it is better to take many, then give one, in benefits the contrary: I will requite the

same first with bearing them, the second with requiting them.

Evill communication corrupts good manners *Peter* denyed his master among the Iewes, whom he confessed among the Apostles; I may have sometimes bad company I will never have a bad companion, or if at any time of my court, never of my counsell.

So live with men as considering alwaies that God sees thee, so pray to God, as if every man heard

heard thee, doe nothing which thou wouldeſt not have God ſee done; deſire nothing which may either wrong thy profeſſion to aske, or Gods honour to graunt.

Every night is an Embleme of death, in this, that in both we reſt from our labours: I will labour to long for my reſt in heaven, and I ſhall never be loth to go to bed to the earth, who would not deſire to dye that he might be with Chriſt.

It is good in proſpe-

rity, to make roome for adverſity, that however it come unſent for, it may not come unlook'd for, if it doe not come we are never the worſe, if it doe come we are the better provided; expectation, if it doe not hinder croſſes, yet it leſſens them.

Earthly things are like dreames, awake to nothing; like ſhadowes ſet with the ſun, wealth and honour will either leave us, or we them; I will labour onely for thoſe pleaſures which never ſhall

ſhall have an end, and be more delighted that I ſhall be happy, then that I am ſo..

'Tis a good Signe, when God chides us, that he loves us, nothing more proves us his then blowes, nothing ſooner makes us his: God can love His children well, and not make wantons of them; if I ſuffer, 'its that I may raigne. How profitable is that affliction, that carries me to heaven?

Suffering is the way

to glory, ſometime in this World: *Ioſeph* had never beene a Courtier, had hee not firſt beene a priſoner.

Gods children are ever the better for being miſerable, and end in that; it is good for mee, that I haue been afflicted; let God uſe me how hee will on earth, ſo I may have what he hath promiſed to thoſe that love him in heaven; Who would not be a *Lazarus* for a day, that he might ſit in *Abraham's boſome* for ever.

Gods

Gods Church muſt be a lillie among thorns, & while I am a member of the Church, I muſt not looke to fare better then the whole Body, if they have call'd the maſter of the houſe Beelzebub, well may it be endur'd to thoſe of the houſehold, my comfort is if I am reviled for his ſake, I ſhall bee bleſſed.

Proſperity is like *Vinum merum*, all wine; it makes drunke the ſoule, and therefore God mingles

gles it, that he may keep us ſober; feeds his children with a bit and a knocke, ever diſhes his ſweete meate with ſoure ſauce: if we did alwaies abound wee vvould grovv proud, and forget our ſelves; and ſometimes we would deſpaire and forget our God: I will pray with *Salomon* giue me neither, wealth nor poverty, but a meane or if wealth grace to imploy it, if poverty patience to endure it.

Afflictions are the medicines of the minde, if

if they are not tooth-ſome, let it ſuffice, they are wholeſome; 'tis not required in Phyſicke that it ſhould pleaſe, but heale, unleſſe we eſteeme our pleaſure above our health, let me ſuffer ſo I may reigne, be beaten ſo I may be a ſon. Nothing can bee ever too much to endure for pleaſures which endure for ever.

There was never good but was hard to get: the priſon and the hatchet, ſores and crums leade to *Abraham's* boſome, and the way thither is by weeping

weeping croſſe: if many tribulations will carry me to heaven, on Gods name let me have them; welcome the poverty, which makes me heire to thoſe riches that never ſhall have an end.

I will deale for my ſoule, as for my body, never refuſe health becauſe the Phyſicke that ſhould procure it is bitter; let it diſtaſt me, ſo it heale me.

There are in the world that thinke it too great ſaucynes to be our owne ſpokeſmen to God and

and therefore goe to S. Some-body to preferre their petitions for them: I ſhall ever hold it good manners to goe of my owne errants to God, he that bids me Come will bid me welcome; God hath ſaid come vnto me &c. It is no vnmannerlineſſe to come when I am call'd.

All conſciences like all ſtomacks are not alike, how many doe we ſee digeſt thoſe ſinnes with eaſe, which others cannot get downe with ſtruggling, one ſtraines at

at a gnat, when another ſwallowes a camell: hee that will keepe cleere of great ſinnes, muſt make conſcience of all, I will thinke no ſinne little, becauſe the leaſt endangers my ſoule, and it is all one whether I ſell, my SAVIOVR for thirtie pence with *Iudas*, or for halfe I am worth with *Ananias*, whether I goe to hell for one ſin, or for many.

This life is but a iourny unto death, & euery day we are ſome ſpannes neerer the grave, how is it that wee whic are ſo neere

neere our death, are ſo farre from thinking of it ſecurity is a great enemy to prevention, and a preſumption that wee ſhall not dye yet, makes men that they do not prepare to dye at all; it is good taking time while time is; if it come ſuddenly and find thee unprepared miſerable man that thou art, who ſhall deliver thee from the body &c.

Therfore hath nature given us tvvo eares and but one mouth, that vve ſhould heare tvviſe as much as vvee ſhould ſpeake

ſpeake: vvith all thy ſecrets truſt neither thy vvife nor thy friend, he that is thriftie of his owne tongue ſhall leſſe feare anothers.

There are that affect not ſo much to haue true friends as to have many, and whiſper to that friend what they heare from this, and againe, to this what from that: and glory to have it knowne how much they are truſted, whereas they were therefore truſted that it might not be knowne: I have ever thought

thought it a maxime in friendſhip, that he which will bee intimate with many is entirely nones; let me loue and be lou'd of all, I will be inward onely with a few: I had rather haue one meane friend that I may call my owne, then the moſt potent where I muſt ſhare with others.

He that provides not for his owne is worſe then an infidel; 'tis not the blame of charity that it begins at home, it is that it ends not abroad: I am not borne all to my ſelfe

ſelfe, ſomewhat to my friend, to my neighbour I will ſo care for my owne as I may relieue others, and ſoe doe for others as I wrong not my owne.

Much knowledge not much ſpeech, Emblem's a wiſe man, I ſhall ever hold it neither ſafe nor wiſe, alwayes to ſpeake what I know of my owne affaires, nor vvhat I thinke of others; a man may ſpeake too much truth.

Pleaſures

Pleaſures like the roſe are ſvveet but prickly, the hony doth not countervalle the ſting, all this vvorlds delights are vanity, and end in vexation, like *Iudas* vvhile they kiſſe, they betray, I vvould neither be a *Stoick* nor an Epicure, allovv of no pleaſure, nor give vvay to all: they are good ſauce, but naught to make a meale of, and vvere given not to fill the belly, but to reliſh the meate; I may uſe them ſometimes for digeſtion, never for food.

In

In crosses these two things must be thought on; first whence they, come from God, hee striks thee that made thee next wherefore they come, for thy good either to try thee or to mend thee, if they be harsh yet they be gainful: I shal ever count it a good change, to have the fire of persecution for the fire of hel, who would not rather smart for a while then for ever: let me rather have that fire with is rewarded with heauen, then these pleasures with shal be reward

rewarded with fire.

Salomon's Reioyce oh young man in the dayes of thy youth were the fineſt thing in the world if it were not for that which follows, for al this thou ſhalt come to iudgement; to goe wel, lye ſoft, ſleepe hard, if there were noe after-reckoning, who would not ſay out of delight what the Apoſtles did out of amazement, it is good for vs to be here; but when I haue a ſtewardſhip to account for, and God knowes how

how ſoone, my maſter returning and my talent to ſeek; the Bridegroome entring and my oyle to buy, I have more reaſon to care how to redeeme my time paſt, then to ſpend the preſent.

To grow heavy or lumpiſh with croſſes, argues not ſo much want of courage, as grace: nothing more foyles the reputation of a Chriſtian, then to have his mind droope with his Mammon; what if health, friends, meanes, have all forſooke thee, wilt thou looſe

looſe thy wits together with thy goods? all the afflictions in this world, cannot anſwere the ioyes of that other: I will never care whoſe theſe pleaſures I ſee bee, while thoſe I doe not ſee are mine, and the fountaine of pleaſures whom I ſhal one day ſee, as I am ſeene ſhal be mine.

Let another prayſe thee & not thine own mouth, either we are farre from neighbours or il beloued among them, when we are faine to be our owne trumpet and blaze our

ſelues : the Iewes not the Centurion ſay he loued our nation & hath &c. It is both honourable and humble to heare of our prayſes and tel of our vnworthines.

Many a little makes a mickle, every day a mite will encreaſe our ſtore; I wil be ever adding to my heape of knowledge, of faith &c. That when the maſter returns I may be able to ſay, Behold Lord, thy two Talents have gained other two.

The building of the ſoule

ſoule like that of the world, is not done in a day; grace like *Ezekiel's* waters, is firſt to the ancles, then to the knees &c. In vaine doth any thinke to be perfect at once, in an inſtant; wel is it for vs, if after many Leſſons learn'd and heard in CHRIST'S ſchoole we get paſt the ſpoon, & withſome years of teares & praiers come to a ſtature, a growth; and with clambring & pains, like *Zacheus* get to ſee *Chriſt*; time was when it was ſaid to the Apoſtl, oh yee of little faith, and

he was once affraid to confeſs CHRIST that was not afterward afrayd to dye for him: like bees while we are here we are euer gathering, in his good time we ſhal be perfect, in the meane time Lord ſuffer us not to bee tempted aboue that we are able.

God is that to the ſoule which the Sunne is to the world, light and with it comforts & ſtores it, he that hath God hath every thing, God alone is a world of friends againſt millions of enemies.

myes, then wil I thinke my ſelfe poore, miſerable, diſtreſſed, left, when he leaues mee.

Euery thing almoſt we ſee borrowes it's nature from it's ſoyle; thus the body and temper of men differ with the ayre; and the ſoule like the body commonly ſavours ſome thing of the company it keepes, & wee grow familiar together with their ſinnes and vvith their perſons; at firſt vvinke at them, then imitate them then defend them: I vvill not bee more ſcrupulous

in the choyce of any thing then of this: hee can hardly have a good ſoule, that hath a bad companion.

Sinne at firſt is modeſt, and goes diſguiſed with *Saul* to *Endor*, that after a while growes impudent, and dares looke bare-fac'd on the world; firſt perſwades to civill recreations, thence bids to unlawfull delights: He that will prevent the growth of ſinne, muſt reſiſt the beginning, the remedie is thought of too late, where

where the diſeaſe is paſt cure; 'tis eaſier preventing a ſickneſſe then recovering it.

Cuſtome as it leſſens fauours, ſo it leſſens ſins; els the ſame ſinne would ſtill be monſtrous, which in time is not taken notice of.

Goodneſſe is not the gift of all but ſome, but perſeverance onely of a few; how many like *Ezekias* ſunn haue gon backward, and forſaken their firſt loue: How many haue wee ſeene, that with

Caiaphas would have rent their clothes at the name of blaſphemy, have afterwârd ſworne by the life of *Pharaoh*, what we are is no argument for what wee will be, euery euery man knowes his beginning not his end, what he is, not what ſhall bee; let him that thinketh he ſtands, take heed leaſt he fall.

When I take a ſerious view of my ſelfe, and ſee (beſides inward diſcontents) ſo many outward enemies of quietneſſe every where, every minute;

nute want, ſickneſſe, dangers, loſſe of frieinds, of health, of life, threatning if not purſuing me: and to theſe my ſpirituall enemies ſo ſtrong, my corruptions ſo many, my infirmities ſo continuall, and my ſelfe ſo ouermatched with all theſe: with *Peter* I beginne to ſinke, and I could wiſh I had not beene, ſince I muſt be miſerable, but when I looke up to heaven and thoſe ioyes I am going to, I would not be leſſe miſerable to bee ſo happy: GOD is my Father, the Angels are my

fellowes, heaven is my inheritance; now if my inheritance be in heaven why is not my desire there? Where our treasure is there will our heart be also, where our treasure and our heart is, there shall wee bee one day: who would exchange his future happinesse for a present?

Contentation is a blessing, not wealth; true riches consists not so in having much, as in not desiring more, why then doe wee so labour to abound, and not rather to be content? if I have but

a

a little, my account is the leſſe, if I have much and doe not more good, I ſhall adde to my condemnation, together with my ſtore: I will ever ſtudy rather to uſe my little well, then to encreaſe it.

I will not care to bee rich, but to be good; this onely is that treaſure, that never ſhall have an end: let mee be rich in goodneſſe and I cannot complaine of poverty: he onely is poore whom God hates.

To

To ſpeake little is a note of a wiſe man, to ſpeake well of a good man: goodneſſe is not ſeene in the length or breuity of our ſpeech, but in the matter, the ſtreams of the tongue runns from the current of the heart and are like the fountaine it is a ſigne wee haue little goodneſſe in us, when there comes little out of us: if God were more in our hearts, he would be often in our mouthes, and with more reuerence: though I will never affect to ſpeake of my goodneſſe, yet I will ſhew it in

in my ſpeech.

He that will be a Criticke of others actions, had need looke well to his owne: 'tis a foule ſhame to have that found in our ſelves, which wee would take upon us to mend in others: in this I will ever follow my *Sauiour's* rule, firſt get out my owne beame, and I ſhall ſee better to helpe my brother out with his mote.

Iniuries, if they dye not, they kill: Heere only a CHRISTIAN muſt

muſt learne to forget: for if we forgive not men their treſpaſſes, neither will our Father in this caſe; my care ſhalbe only how to put them up, and leave vengeance to whom it belongs, God is ever his iudge that is not his owne.

The malicious man is ſo much no mans foe as his owne: for while he is out of charitie with others, God is ſo with him, if he lov'd himſelfe hee would not hate his brother: I will love all men for his ſake that made

made them : but the Chriſtian becauſe hee is God's ſonne I will love doubly, for his own ſake for his Fathers ſake.

God lookes not at what we have beene, but what we are: it is no commendation, to have been an Iſralite, That we once did well, addes to our condemnation together vvith our ſinne, and if the righteous man forſake his righteouſneſſe his revvard is loſt : our former goodneſſe vvill not excuſe our preſent evill, the end crovvn's us: vvhat

vvhat ever my beginning hath been I ſhall ever pray and endevour that I may dye the death of the righteous, and my latter end may be like unto his, for as the tree falls, ſo it lyes.

Man till hee ſinned vvas naked and vvas not aſhamed, clothes are not more our covering then our ſhame, and vve may iuſtly bluſh every time vve looke on them not bragge; the beſt ornament, of the body is the minde, and the beſt ornament of the minde is honeſty

neſty: that beſt becomes vvhich beſt beſeemes, not that vvhich is moſt uſ'd, but moſt decent; I vvill neither looke vvhat others doe, nor vvhat I may doe, but vvhat I ought to doe, many things are lavvfull vvhich are not expedient.

To doe vvell and ſay nothing is Chriſtianity, to ſay vvell and do nothing is Phariſaicall, if the hands bee not *Iacobs* as vvell as the voice, vve are but impoſtors, cheats: If vve are good trees, by our

our fruit they ſhall know vs : I vvill not leſſe hate not to doe good, then to tell of it: my faith is dead if it beare not.

Eating vvas the firſt ſinne in the vvorld, and it is novv the ſinne almoſt of all the vvorld, and as before the building of *Babell* ſo ſtill in this, all the Earth is of one language, vvhat ſhall vve eat or vvhat ſhall vve drinke and vvherevvith, &c. Eating and Drinking have taken avvay our ſtomackes to ſpirituall things: I will never be ſo greedy

greedy as to eate my ſelf out of heauen: He loues his belly well that with *Eſau* will ſell his Birthright for pottage: of the two, I had rather beg my bread with *Lazarus*, then my water with *Dives*.

Great mens Words are like dead mens ſhoos hee may goe bare-foote that waites for them, I will ever be a Didymus in theſe, beleeve onely what I ſee, ſo I ſhall neither be deceived with others promiſes my ſelfe nor deceive others with them. The

The good mans word is his Oath, his actions ſerve only to make good his Words; Hee that promiſes either what hee cannot, or what Hee meanes not: is for the firſt a Boaſter, and for the laſt an Hypocrite; by ſuch a one, I will bee deceiued but once.

Diſſimulation is ſtate pollicie, and wiſe men ſet out themſelves as *Ariſtotle* did his bookes, not to bee underſtood at firſt ſight: He that alwayes ſpeakes vvhat he knovvs is

is not vvise, but he that doth not alvvaies speake vvhat hee meanes, is not honest; as I vvill not have my heart at my tongues end, yet I vvill have my tongue speake from my heart, it is not necessary I must be dishonest, or a foole.

Commonly your open eares are open mouth'd, and they that are craving to hea e, are apt to tell: I vvill neither desire to knovv much of another mans estate, nor impart much of my ovvn never any man repented him

him of ſaying nothing.

A Paraſite of all Trades is the baſeſt, and in tvvo things like an Eccho; firſt that he ſpeaks onelyvvhat he heares others;& that he is nothing but voice, vvords: next to an ungratefull man I vvould not be a flatterer.

Sinnes grovv like Grapes cloſe, but incluſters: We uſually ſay, he that vvill ſvveare, vvill lye; and he that vvill lye vvill ſteale; and hee that vvill doe all theſe, vvill doe any thing. Satan is

is a Serpent, if the head bee once in, his vvhole body vvill not bee long behind.

It is better to goe into the Houſe of mourning, then into the Houſe of laughter, &c. Hee is vvorſe then mad, that vvith *Herod* vvill parte vvith a kingdome for a dance. Hee takes little thought for his ſins, that thinkes to put them out of his head, as *Cain* and *Saul* did vvith Muſicke; hee that truely conſiders thoſe ioyes vvhich never ſhall have an end, cannot but

but desire to have an end of these: Where the treasure is, there vvill the heart be also.

Gods promises do not binde him to keepe us in our vvickednesse, our sinnes quit Him of His promise, and us of His protection, vvhen vvee leave to bee of his Family, vvee are none of his Charge, His Friendship keepes pace vvith ours. If thou doest vvell shalt thou not bee accepted (sayes Hee to *Cain*) doe vvell and have vvell, such as vvee behave our selves tovvards

towards God, ſuch ſhall wee finde God towards us; now if we doe ſmart, thanke our ſelves.

Wee have too many that have a double heart in one body, but very few that have but one heart to two bodies, yet ſo is it with friends, the one cānot laugh when the other weepes; one friend is the looking glaſſe of the other, where face anſwers face, when the one ſmiles the other ſmiles, when the one is ſad the other is trobled, there is no Amity where there is no

Sympathy; If I doe not ſuffer in my SAVIOVR, I doe not love Him. Can the Head be ſicke and the Body not feele it.

There is a time to laugh as well as a time to mourne, we are not deny'd the uſe of mirth, but the exceſſe, it is not forbidden Fruit. Hee who gave Oyle to cheere the Countenance, gave Wine alſo to glad the heart: And I will not ſay, whether *Salomons* draught be not ſometimes in ſeaſon; Drinke, that thou maieſt forget thy poverty; yet ſo

ſo as thou remember thy God. God never intended religion ſhould make men Stoicks, as if to mew up our ſelves from the World, were to ſingle out our ſelves to God: And becauſe He hath forbid the abuſe of things, not to uſe them; thus we ſhould abſtaine from drink, becauſe ſome men have beene drunke: If that which is one mans meate proove another mans poyſon, the fault is not in the meate, but in the ſtomake. If they be ſo eaſily abus'd, the more our thankes, our praiſe,

if we doe not abuſe them wee ſhall be commended for our temperance: we cannot for our want of them; GOD makes us but to uſe them as wee ſhould, and wee cannot have too much of them.

Where ſhould Ioy be but in the Fountaine of Ioy, or how doe wee partake of that Fountaine and rejoice not; that Ioy muſt beginne to fill here that will bee full hereafter. Hee ſhall never ſing *Halelujah's*, that doth not firſt ſing *Hoſanna's:*

na's: Hee is no ſound Chriſtian that is not taken with the glory hee ſhall have, and rejoyce in this, that his name is written in the Booke of Life.

God ever helpes at a pinch, when all helpes fail then is He ſeen, when *Iacob* wants at home then *Ioſeph* is heard of abroad, and when the prodigall wants abroad then God makes him thinke of home. What if he will not deliver *Ionah* from the Tempeſt, yet Hee will from the Whale:

If the danger bee great, His Glory ſhall bee the more; never deſpaire then thou drooping ſoule, why art thou caſt down, why art thou ſo disquieted, &c? The goodneſſe of thy God endureth yet daily.

The Contention of *Chriſts* time is the contention of all the world, who ſhall be the greateſt, and moſt men envy to be out-gone in any thing, even by thoſe they love beſt: If *Ioſeph* be his Fathers darling, hee is his Brethrens eye-ſore: and

I doubt me whether *Davids* brothers were more glad that *Goliath* was slaine, or angry that by their brother: bad natures whom they cannot reach by imitation, they will by detraction: He casteth out Devills through Beelzebub, was the Pharisees of Christ: it argues very little goodnesse in us when we malice it in others, none but a *Cain* (that ever I read of) will envy, because his workes are evill, and his brothers good; they are desperately wicked that love not the lookes

of godlineſſe.

It is an hard matter for a man to know much or have much and know himſelfe, and whence hee hath it, if we would think worſe of our ſelves, we ſhould be better thought of, but now our ſelfe-conceitedneſſe breaks our necke.

Moſt men are Phariſies in this, that they love the upermoſt ſeats, all would be ſonnes of *Anak*: if their bodies did but ſwell with their minds. The care of the moſt is to live honorable

rable not well, their reputation is more car'd for than their God: *Occidat modò regnet:* With that Mother of *Nero*, Let them be damn'd so they may be dub'd: what is this but to exchange a heavenly kingdome for an earthly: Hee that will be great upon any termes, shall one day repent that He hath beene happie too soone.

My Friends faults as my owne, where I see I will remedie: I may (happily) hide or excuse them to others, never to

himselfe, this were to kill him with kindnesse, and lest I should lose a friend, lose a soule: I am guilty of the losse of that soule I might save and do not.

Some Friends there are, such as *Ionadab* to *Ammon*, Pandors to their wickednesse: Brethren they are but in iniquitie; He shall be no friend to me that is a friend to my faults: and I am no friend to my selfe, if I think him my enemy that tells me of them, one day, if not now, I shall heare of them to

to my coſt: Men may, God will not winke at ſmall faults.

There is a friend to himſelfe, as *Nabal*, and his charitie beginnes at home, and there it ends; neere is his coat, but neerer is his skinne; againe, there is a friend for gain, by *Diana* wee live, hee ſhall be their friend that they can live by: So, ſome love CHRIST, becauſe they feare Him, He can deſtroy both ſoule and body in, &c. Others, becauſe they neede him, but if we be true friends, though

though there were none of these wee would love Him.

Friend of all compellations is the deareſt, the ſweeteſt; and as one of ingratitude, *ſi ingratum dixeris, omnia dixeris*: So may I of friendſhip, call him friend, and you have ſaid all, another ſelfe, or rather the ſame ſelfe multiplied; skinne for skinne and all that a man hath will he give for his life, and yet a man's life will he give for his *friend*; if our love will not follow CHRIST through fire and

and water wee are but counterfeirs.

Therfore did not God at firſt make *many women* and but *one man*, or *many men* and but *one woman*, that everie man ſhould not know there were more than one woman in the World; nor any woman more than one man, they that *know more* ſhall not be *knowne*; CHRIST ſhall ſay, *Depart from me, &c. I know yee not.*

I ſee many marriages in the World and never a good, one to his *barnes* with

with the *foole*, another to his *board* with the *glutton*, one to his *cups*, another to his *coffers*: onely those marriages are blessed from heaven, that are made in heaven, they are ill holpe up, that are married to one another, and not maried to CHRIST.

Beauty is as it hits, if the *heart* do not answere the *face*, it were better missed, it will proove a *snare* which was an *ornament*: the more any have of this, the more cause they have to pray, *Leade us not into temptation.*

Earth

Earth is a place of *penance*; and *small drinke* and *Camells haire* doth well; tis a place of toile and labour, and men goe not to worke in their *best clothes*: Men should do well then to pranke up their insides a little better, and let the bodie shift: I never heard any man found fault with for his ragges, I heare it upbraided to one, that hee went in *purple*.

It is not our meanes, but our sinnes that shuts us out from God; I will be

be asham'd of nothing but my sinnes, and proud of nothing but that I am a Christian.

I will never care what I am in mens eyes, but in Gods: Beautie, Wealth, Honour, may make us accepted of men, but 'tis onely a broken heart can doe the deed with God: never any man came to Heaven for his good lookes.

Hee is not a Iew that is so outwardly, then had not *Hierusalem* fallen: nor he an Apostle, that doth

doth so professe it, then had not *Iudas* beeñ a cast-away: The washing of the out-side cleane will not quitt us of being Pharisees; The Kings Daughter is all glorious within, if wee bee good Christians we are best at core.

The good man ever sets God betweene him and harmes; and sayes, *The Lord is on my side, &c.* He is no good Christian that thinkes he can bee safe without Him, or not safe with Him.

Never

Never any man was a loſer by his God, or left in a danger, and ſtood to Him: *Lazarus* may *ſtinke* in his grave, but he ſhall not be ſeene *rot* there, neither the *dungeon* nor the *denne* can ſhut us from His *providence*, His *care*: *Elias Ravens* ſhall ſerve him in his meate: and *Daniels Lyons*, ſince they cannot *feede* him, ſhall *faſt* with him, and rather *ſtarve* than *eate a Saint*: what cannot *God* doe where He will? what will He not do where He loves? Oh *God*, they doe

doe not *know* thee that *distrust* thee.

To give with hope to *receive*, is to *lend* and not to give: or rather to *put to use* and not to *lend*: I will give where I cannot be *requited*, so shall my *reward* be in *Heaven*.

Charitie is of that which a man hath, and not of that a man hath not: If the purse will not reach to a *Sepulcher* with that Counseller of *Arimathea*, yet a pound or two of *spice* would bee seene: If *Silver* and *Gold* that hast none,

none, yet ſuch as thou haſt, a *Mite* would be ſpared: Something, hath ſome ſavour. Obedience is as well ſeene in a little as in much; and if he which gives a *cup* of cold water ſhall not loſe his *reward*: I can never be ſo *poore* to want this. Where the *cruſe & meale* is *low*, 'tis not look'd that the *Cake* ſhould be *bigge*.

As wee muſt uſe this World, ſo we muſt love it, as if wee lov'd it not: God would have earthly things look'd at and affected with all temperance;

rance; We may not be peremptorie in our desire of them. But as our SAVIOVR of His cup, *Father if it be thy will, and yet not my will but thy will.* *Beggers* must not be *choosers: Religion* will teach us in *modestie* to submit to Him, and thinke that our best, which *God* thinkes so.

Seneca an *heathen* but a *Philosopher*, could say, hee was better borne, than to be *a slave* to his *body*, and they are no better that are continuall factors for it: Every man layes

layes up for a *hard winter* and a *Rainie-day*: I will lay up for that day which I am ſure *will come*, and am not ſure *how ſoone* it will come.

The bare deſiring of earthly things, is not unlawfull; Hee who firſt taught us to *pray*, allow'd us this in; *Give us this day our daily Bread*; 'tis the *exceſſe*, either in *uſing*, or in *caring* for them makes them ill to us, that are not ſo in themſelves: I will ſo *deſire* theſe as I may bee the better

better for *enjoying* them and ſo *imploy* them, as I may have *little to account* for them; Why ſhould I *abound* to my *coſt?*

Teares are a ſecond *Baptiſme* of the *ſoule*; where it is rinced anew, as the ſinnes of the *old* worlde, ſo *of this little world*, neede a *deluge*. There is but one ſorrow never to be repented of, the ſorrow of repentance: only theſe teares goe into *Gods bottle*, and thus bleſſed are they that mourne.

Others

Others eyes are *Sermons* unto mine, when I ſee a *Peter* weeping for his denyall, it puts mee in minde of mine: why ſhould I weepe for the loſſe of my friends, or of my health, or of my ſtate, and not of my ſoule.

There are two kindes of teares, of *joy* and of *griefe*: and two cauſes of theſe kindes: *Heaven* and our *Sinnes*; the one of *affection*, the other of *remorſe*, the one for what we *have done*, the other for

for what we would have, theſe two ſhall vie teares in mine eyes, to be *forgiven* and to be *diſſolved*.

This World is a *ſtage*, the play is a *tragi-comedy* of the life and death of man; every man *playes his part* and *exit*: and it may be he that hath liv'd a *begger*, would not exchange with the KING when he comes to *dye*; for then he is rewarded, not according to what he hath *beene*, but what hee hath *done*; I wil not greatly care what *part* I play, but to *dve* it well.

Home is home, bee it never ſo homely, ſayes the Proverbe: Men goe forth to labour, and come home to take their eaſe, this vvorld is our vvork-houſe, and heaven is our home, vvhy am I loth to goe to my reſt?

This vvorld is the valley of teares, and vvee may ſooner vvant them, then cauſe to ſhed them: I vvill be content to ſovv in teares that I may reape in ioy.

I reade of *Auguſtus*, vvhen ever he heard of any that dyed ſuddenly, he vviſh'd him and his friends the like * happineſſe he ſhall not chooſe for me: Let him and his brother-heathens pray for their fooles paradice. Our Church hath learn'd us a better Language, *From ſuddaine Death good Lord deliver us.* I ever thought it not a little bleſſing to die by degrees In this caſe the fartheſt way about is the neereſt way home.

* ἐυθανασίαν similem.

Me thinkes it is but

th'other day I came into the world, and *anon* I am *leaving* it, How time runs away, and we meet with Death alway, er'e wee have time to thinke our ſelves alive: One doth but *breake-faſt* here, another *dine*, hee that lives longeſt doth but *ſuppe*: We muſt all *goe to bed* in another World: I will ſo live *every day*, as if I ſhould live *no more*: 'tis more then I know, if I ſhall.

All goe to the *ſame home*, but all goe not the *ſame way*, one falls by the

the hand of a brother, another by the fall of a house, &c. Againe all goe to the same home, but all goe not the same pace, one dyes in his cradle another on his crutches, to some their life is a prey, to others a burthen: *Iob* and *Ionah* are weary of living, and *Lot* and *Hezekiah* would live longer, as for the way, I shall ever pray God that I may take my last sleepe in a whole skinne, but for the pace, *Come LORD IESVS come quickly.*

Death was given for punishment of sinne, but is the end of it; when we lost *Paradise* we met with this, and againe when we part with this wee meete our *Paradise*, they that know whether they are going, cannot but wish themselves gone, and say with our *Saviour* but in another sense, *Arise, let us goe hence.*

Through how many dyings doe we come to our Death? And how many deaths may wee come to? Infinite are

our waies out of this life that have but one way into it: Our life is compos'd of nothing but deaths: for that we may live, other creatures dye; again, our child-hood dyes and is forgotten when we are growne up: Our youth dyes when we are men: Our man-hood dyes when we are aged, at last Our age dies and all dies, and we dye with it; every day dyes at night; now if my life consist of daies what doe I else but dye daily?

Favour is a thing to eſteeme, but not to build on; hee that ſtands upon others leggs knowes not how ſoone they may faile him: Greatneſſe is not eternall: I will never leane ſo hard upon any man, that if he breake he ſhall give me a fall.

The things of this world are in a manner but apparitions, not ſo indeed: all our Pompe is but like the ſtrowing of Bowghs before our *Saviour*, taken up againe ſtraite, our proviſion here is like that of the *Gibeonites*

nites, apt to moulder, open to the theefe, and the moath, to be corrupted, and ſtole, we have waters, but like thoſe of *Marah*, bitter; we have riches, but we have croſſes; ſweete meate but ſoure ſauce: they make a fair ſhew but they laſt not I may ſay of them, what my *Sauiour* did of *Iſrael*, *their goodneſſe is but as a candle, &c.* I will uſe this word, but I will be in love with that better onely, why ſhould I delight to be miſerable?

This world is a region of *Ghoſts*, or of dying men, if not dead; our life is but one continued ſickneſſe, and we are ever in a conſumption, waſtlng, wee now accompany thoſe to the grave: whom ſhortly wee muſt keepe company with in the Graue: Every man muſt have his turne, and GOD knowes whoſe turne is next, it may bee thine, it may bee mine, and mine before thine, God knowes thou haſt more yeeres: (it may be) and therefore as thou thinkeſt

thinkeſt, ſome ſtrides before; I am no leſſe ſubiect to diſeaſes, and therefore no whit behinde, theſe threaten no leſſe to mee, then age doth to others: Every ache, every ſtitch tolles the bell in mine eares, for ſome have dyed of theſe, but every ſtrong ſickneſſe digges the grave, and ſayes ſervice over mee, and cryes *duſt to duſt &c.* ſince there is a time to dye, and I know not the time, I will provide for it at all times: *bleſſed is that ſervant whom when the maſter comes he ſhall finde watching.*

No

No man thinkes hee ſhall live ever, yet moſt men thinke they ſhall not dye yet; otherwiſe, they would dye better, and more care for the heaven they ſhall have, then the earth they muſt part with this world will not laſt alwaies.

Our life is but a day, it is now noone: who knowes how ſoone it ſhal be night? I have a great way to goe, and but a little to ſpend (a little time I meane) my care ſhall be to make it hold out.

As we doe notgather ſo

ſo we doe not looke for grapes on thornes, or figgs on thiſtles: ſuch as the ſeed is, ſuch will the fruite be, and ſuch as the fruit is, ſo will the Harveſt be, and one day (if not now) God will reward every man according to his workes, and ill ſhall be ill requited.

Sinne and punniſhment are like the ſhaddow and the body, never apart, like *Iacob* and *Eſau* they follow one at the heeles of another. Never ſinne went unpuniſhed; the end of all ſinn if

if it be not repentance, is hell, if I cannot have the first, to be innocent, I wil labour for the second to repent; next to the not committing of a fault, is the being sorry for it.

That which we usually say of men, is sometimes true of *Christians*, foule in the cradle, and faire in the saddle; an unhappy boy may make a good man, he that should have seene *Saul killing*, would little have thoght ever to have heard him preaching, we may not iudge of the future by the present.

He

He runnes far that never turns. Tis not with *God*, as with men, to ſay I will *forgive* it, but I will ner'e *forget* it; with him ſinnes *repẽted of* are as not done, as a broken bone well ſet is the faſter ever after. God lookes not at vvhat we have beene, but what vvee are. Repentance makes us friends vvith God, reintayles us in the inheritance, & by I knovv not vvhat ſtrange *heavenly ſlight of hand, doth what you would have it*. If vvee vvould but dovvn on our knees & aske forgivenes all ſhould be forgotten. Our

Our life is but a walke we come hither but to take a turne or two, and away, and all our life we are going to our home, and we doe not live but traveile. Some gallop it over, others goe a foote pace: The poore man curſeth the houre hee was borne while he lives becauſe he goes no faſter the rich worldling curſeth the houre hee was borne, when he comes to dye, becauſe he can live no longer: it is a like ungodly to be loth to dye becauſe we are happy, & to

to desire to dye because we are miserable; I have ill learned *Christ*, if I have not learn'd to be content.

Humility is good to all, best to it selfe, I doe not heare it said hee that boasteth of his good workes, but he that confesseth his sinnes shall finde mercy; the *Publican* not the *Pharisie* goes away iustified; *God* never thinkes well of him that thinkes so of himself and what he doth: they that scorne to bee humbled, cannot complaine to be scorned.

All

All men vvould come to heaven, but they doe not like the vvay; they like vvell of *Lazarus* in *Abraham's* boſome, but not at *Dives* doore, they love heaven vvell, but they vvould not pinch for it: ſilly vvretch: all the vvealth in the vvorld cannot buy thee into heaven, or out of thy puniſhment, and this thy glory ſhall adde to thy torment, that thou art novv ſo vvell, ſhall one day bee the vvorſe for thee. I had rather vvaite for my happineſſe, then ſmart for it. God

God preacheth to us no leſſe in his iudgements then his vvord; vvhen he ſtrikes offenders, He vvould vvarne the ſtanders by, and beates ſome upon others backs, vvhen I ſee another ſhiprack'd before mine eyes, it bids me looke vvell to my tacklings. Every man ſees himſelfe fall in his neighbour: Others harmes threaten me & ſay vvith the *Apoſtle*, *What makes thee to differ from another?* vvhere the ſinnes are the ſame, *Oh God*, it is thy mercy that thy iudgements are not.

Tis

'Tis not an easie matter for men to beleeve that which they know; what ever they doe where ever they are, they are seene: but because GOD is invisible, they thinke they are so too, and hee sees not because hee is not seene: GOD is inclusively in no place, and yet hee is in every place, and heares and sees what is said and done, if we did but consider this we would neither doe nor speake what we would not have seene and heard: Consideration

on would tye mens hands, and if they did but deliberate, they would not ſinne.

It is no leſſe ſinne to be over earneſt in purveying for the Body, then over prodigall in pampering it: as well Saint *Lukes* foole as his glutton; *Nabal* as well as *Balthazar* is condemn'd of folly: and I heare *Iſrael* chid not for *eating*, but for laying up their *Manna*; make not haſt to be rich, and make not waſte of thy riches: I will neither feare pover-

ty

ty nor ſeeke it.

Our Eye extends but to the outſide, the skinne the righteouſneſſe of the *Scribes* and *Phariſies* will quit any of the cenſure of men. Hee that faſts, prayes, gives, goes for current among us, I may not thinke him otherwiſe in his heart, that is not ſo in his behaviour, with us every man goes for what he ſeemes, we dare not gronounce any man a *Leper* till wee ſee the ſcab. It was the evidence our SAVIOVR left us, by their fruit you ſhal know them.

them. *Hypocrites* while they keepe their owne counſell, doe not onely grow among the wheate but go for wheate. None but *God*, or a *Prophet*, *God in a Prophet*, could give *Gehazi* the lye, and ſee his ſinne through his demureneſſe, onely he who knowes all things, knows who are His, and ſhall one day gather the wheat into his barne, but ſhall burne up the chaffe with unquenchable fire.

To

To how many, under God, doe we owe our ſelves for being: to the ſheepe, the ſilkeworme for food, rayment; when we are at our fineſt, we are but like *Eſop*'s *Crow* in ſtollen feathers, and if every creature ſhould claime his ovvne, vvee muſt be glad of fig-leaves againe, or aſhamed of our nakedneſſe: Why are vve more proud of embroyderies, then our Grandſiers vvere of their Aprons? Since both are but borrovved; and vvhat haſt thou that thou haſt

haſt not received? Now if thou hadſt received it Why doſt thou glory as if thou hadſt not receiued

GOD made all the World for *man*, man for himſelfe, other creatures to ſerve themſelves and us; us to prayſe and give thankes to him, and he who prepar'd a dwelling for us on earth, is gone to prepare a place for us in Heaven; let us take heede leaſt by our diſobedience wee looſe our ſecond PARADISE, as our Fathers did their firſt.

The Covetous man hath his eyes in his feete, ever poring on the earth, all his care is, to lay up for many yeares: like *ſpiders*, men ſpend their bowels to catch flyes: trifles: toyle and ſweate, and all that they may leave a little behind them when they dye: if they have but ſomewhat to leave behind them, 'tis no matter whether they have any thing to carrie with them. All are for the preſent, *is it not good, if there bee peace in my dayes?* He that truly remem-

members what hee hath loſt, cannot be ſo delighted with what hee hath, then onely mayeſt thou ſay to thy Soule, Take thy reſt, when thou haſt wealth layd up, not for many yeeres, but for euer.

I uſually ſee Parents moſt affect thoſe Children, that moſt reſemble them, I am ſure it is ſo with God, they are beſt lik'd that are moſt like him, nothing ſhal ever be able to ſeparate Chriſt from him, that will not be ſeparate from Chriſt.

It is with the ſoule as with the graine : that which wee ſowe pure wheate, comes up with chaffe and ſtraw : there is no fruite but hath it's core, its kernel, its ſtone: in vaine doe wee thinke while wee live heere to be at our beſt. It is not look'd wee ſhould bee *Angells* upon earth : the beſt have their faults : happy is he that hath leaſt and feweſt : our prayer muſt bee Lord *keepe us from preſumtuous ſinnes :* for ſinnes of infirmity, like ill weedes, grow

grow apace; *Tares* there will be well is it with us if we be not overgrowne with thornes and briars, *surfetting and drunkennesse &c. and the Day of the Lord come upon us unawares.*

At usuall things wee lesse admire; While *Moses* doth onely what the *Magicians* can, hee is slighted; men are taken with something that is not ordinary. All *Samaria* will runne out to see a man can tell them all that ever they did; and I doubt whether the *A-*

postles drew not more after their miracles then their doctrine, when they beginne to heale and cast out Divels once, *Simon Magus* will be one too; I will admire GOD for his power, but I will love him onely for himselfe.

Two things our SAVIOVR commends to us from his other creatures, Wisedome and Innocency, from the Serpent and the Dove: The wisedome of the one may stand with the innocency of the other, nay it cannot

not well ſtand without it Innocency without Diſcretion will make us too forvvard vvith *Peter*, and wrong our ſelves: Againe Wiſedome without Innocency will make us uniuſt ſtewards, and vvrong our Maſter: both doe well and onely both doe well.

The poor man is *Gods* lottery: caſt in earth, and yee ſhall draw heaven; caſt in a mite, and ye ſhall draw vvithout meaſure; for God returnes not tenne in the hundred, but a hundred for tenne, I vvill be an Vſurer only

ly to GOD.

Give and it ſhall be given to you: He that commands the one, promiſes the other. Almes never made their owner a bankrupt; Charitie is is not ſo ill a ſervant, as to leave the maſter a begger. That cruſe and meale ſhall never waſte, that the *Prophet* hath a Cake of.

It is an eaſie matter not to deſire that which we have not to complain when we have no cauſe ſcarſe ſpeakes us men, much

muchleſſe Chriſtians, but vvhen all failes to ſtand our ground, and looke to heaven for a handfull of ſupply, ſpeakes our faith At a Lyons denne, or a firy furnace, not to turne tayle is a commendation vvorthy a *Prophet*. It isno honour to overcome, vvhen it is no danger to fight. Adverſity beſt ſpeakes a Chriſtian, in proſperity, it is as eaſie a matter to find friends, as not to neede them; but vvhen vve have nothing left, not to leave God, nor ſomuch as vvhimper, but chide dovvne our

distrust with a *Deus providebit*: My Soveraigne God will provide, tryes our temper. Then is our valour commendable, when we can endure to be *Iobs*.

When our *Saviour* would put to silence the distasters of his time, he points them to the Lilyes and the Crowes: the Lilies of the field, not of the garden, which are digg'd and dung'd; but of the field which have no gardiner, but the Sun no watering pots but the clouds, and *your heavenly*

Father (ſayes he) *clothes theſe*: Doth my Father provide for others, and vvil he ſee me goe naked? What vvill he thinke too much for his ſonnes, that is ſo bountifull to ſtrangers? hovv vvill hee cloath them, that ſo cloathes the graſſe? If *Salomon* in all his royalty vvas not arrayed like one of theſe, the Sunne in all his height, ſhall not ſhine like on of us; vvhen hee ſhall have chang'd our vile bodies, that they may be like unto his glorious body.

Diſtruſt

Diſtruſt is a ſinne which cuſtome hath almoſt made commendable. Every man layes up Manna for to morrow, forgetting that if that be not wormes, they themſelves may be ſo. As if there were no heaven, but pleaſure and abundance. no other hell but affliction and want, if their purſe grow light, their heart growes heavy their mirth ends with their ſtore, and they think no man can ſay to his ſoule, take thy eaſe, that hath not wealth layd up for

for many yeares, but we are not yet what wee ſhould be, if wee cannot be content to be what we are, vvhat ever it be. Beggers muſt not be chooſers 'Tis not for us to teach God vvhich vvay he ſhal bring us unto heaven, let us thanke him that vvee come thither any way, and if he will have us ſuffer before wee ſhall raigne, dovvne on our knees, kiſſe the rod, and not a vvord, not a ſob.

Where

Where ever God is there are theſe tvvo, *increaſe and multiply*; *Abraham* and *Lot* cannot dvvell together vvhile they dvvell vvith him, and I ſee *Iſraell* once to bigge for *Goſhen*, that is novv too little for *Bethlehem* give a man God and throvv him into the Sea, vvith *Iſrael*, *Ionah*, and he ſinkes not; needs muſt he ſvvim that is held up by the chinn.

In

In apparrel vve are not to reſpect meerely neceſſity, but decency. God never meant religion ſhould make men ſlovens or *Stoicks*, as if a man could not vveare good cloathes and goe to heaven, or a Chriſtian vvere ever bound in conſcience to be out of faſhion: We are not tyed to wander, or to vveare ſheepskinns and goatskinns, becauſe the *Apoſtle* tels us ſome did, *ſome of whom the world was not worthy*, God meant thra thoſe holy men ſhould bee patternes of

of piety, not of faſhions. I vvill never be niggardly of another mans purſe, deny my ſelf that vvhich God hath not.

There may bee pride in the meaneſt things in the vvorld, no leſſe the *Cynick* of his tub, then *Alexander* of al the vvorld beſides: Sackcloth and Aſhes in the ſame bill vvith purple and fine linnen, both condemn'd of pride, to faſt and to fare deliciouſly is ſtrange but true; and ſo much worſe is that pride then this, by how much it hath

hath a better face, small drinke and Camels haire goes away Sainted, though but counterfeited when open pride is cryed downe of all hands: and of the two the leaſt ſuſpected is the more intolerable, I am ſure the more incurable. A knowne diſeaſe is every mans cure, which when it lyes hid is never medled with: There is leſſe hope of an Hypocrite then an Atheiſt.

Afflictions are Gods mould in which he caſts his Children, *ſpare the rod*

rod and ſpill the child is as true in grace as nature. God receiveth no ſonne whom he chaſtiſeth not but tis with a gentle hand he leaves no markes behinde, and he hath ſoone throwne away his rod, if with unfaigned reſolution you will doe ſo no more. God though Hee beate many of his Children till they cry, yet he never beates any for crying.

There is a double life in man, and muſt bee a double nouriſhment, men live as if there were no more

more to bee done, but feede and be warme, food and rayment are the maine buſineſſes of the World: 'Tis true, wealth and friends and health are things to thanke God for but better deſires better becomes Chriſtians; the Chriſtian man *lives not by bread onely, &c.* Meate for the belly and the belly for meate, but God ſhall deſtroy both it and them, every good mans meate and drinke is to do *the will of him that ſent him.*

God

God hath given us this aire to breath in, it it doth not give but continue life, 'tis the meanes of living not the Author of life: God gives it us to use not to serve. How many make this world their God, and serve it: and God (as it were) but their World to make use of? I will never be a servant to my *slave*.

God though he be ever the same in himselfe, he is not alwaies so in us, though hee love those whom he doth love unto the

the end, yet not without Intermiſſion. Men commonly never know the benefit of a thing but by the abſence of it, wee could not ſo well eſteeme of health, if it pleaſ'd not God we were ſometime ſicke, the long abſence of a deſired friend makes him more welcome at his returne, thus *Chriſt* is pleaſ'd ſomtime to withdravv his preſence that vvith more earneſtneſſe vve might be dravvne to ſeeke him: *Tell me Oh Thou whom my ſoule loveth where thou feedeſt, &c.*

As

As vvhen many eyes are fixed upon one picture, every one thinkes the eyes of the picture to be fixed on him; ſo vvith our ſoules, all looke togither at God, but every one muſt appropriate him to himſelfe. To knovv that God is the God of *Abraham*, the God of *Iſaack*, and the God of *Iacob* is but a vveake aſſurance that he vvill provide for me, unleſſe alſo he be my God; our faith as our charity, muſt beginne at home, & ſay *my Lord and my God.*

Our

Our *Saviour* doth not ſay, doe unto others as others doe unto you, but, as you would have others doe unto you. If thou wouldeſt have thy neighbour doe thee right doe ſo to him though he have done thee wrong. *Lex talionis* was never a good *Chriſtian Law*; If I forgive not I ſhall not be forgiven.

As he cannot riſe againe the reſurrection of the body that doth not firſt dye the death of the body: no more can he be borne

borne the birth of the ſoule, that doth not firſt dye the death of ſinne. It is neceſſary that hee vvhich vvill be borne tvvice, ſhould dye once vvhile he lives, and hee that vvill once riſe the reſurrection of life ſhould dye twice. That I may live ever I will dye daily.

That two contraries cannot conſiſt in the ſame ſubiect, is as good *Divinity*, as it is *Philoſophy*; Good and euill are like Fire and Water, euer contending till the one be conquered; either my

my ſinns and I muſt part, or *God* and I, I cannot be at once Gods Church and the Divels chappell.

It is the fault of a great many, if God beare with them in their ſinnes, they thinke hee countenances them: if they be not preſently ſtriken dead with *Vzzah*, they goe on when they ſmart not they beleeve not, and he is not fear'd till felt: Sickneſſe is not thought of till death, nor that till hell: forgetting that the long ſufferance of God ſhould lead them to repentance,

forbeares us that hee might forgive us, ſhall I ſinne becauſe grace abounds? *God forbid.*

God as he is infinite in mercy ſo is he in iuſtice, and as his mercy extends to thouſands in them that love him, ſo doe his iudgments to many generations of them that hate him. That he is long in comming is no argument that hee will not come, forbearance is no acquittance: the longer our time the greater our account, if we have liv'd long and live not well, of young

young Saints prove old Divells: wee had beene better have gone to heaven young, then to have lived to theſe yeeres to goe to hell: miſerable is that mans caſe whoſe latter end is worſe then his beginning.

The relation between ſinning and falling is ſo neere, that they are uſ'd promiſcuouſly the one for the other. Now it is a hard matter to fall without hurt, and once downe it is not an eaſie matter to riſe without helpe: Where it is ſo

dangerous to fall, and ſo hard to riſe, if we love our ſelves we will looke to our footing.

Moſt men feare to heare ill, that feare not to doe ill, the arranteſt hypocrite in the world would not be thought ſo he would not be cenſur'd for ſinne, that feares not to be damned for it, and is afraid of holding up his hand to the barre, that is not afraid of ſtanding at the *Tribunal ſeat of God.* All the care is how to ſleepe in a whole skinne, not ſo much to live well

as

as to die ſafe, keepe without the compaſſe of the Law, though they come within the reach of hell. If this bee not to feare men more then *God*, I know not what is.

I ſhould wonder many times to ſee ſin ſo ſmugge to heare a *Iudas* at his *hail Maſter and kiſſes*; did I not remember of what Sire they come, the Divell: and that he can ſtill perſonate that goodneſſe he once had. He would be more ſhund, if he could not bee miſtaken, that is not ſuſpected in a

where the adverſary is ſo ſubtile, they had need bee *wiſe as Serpents*, that would bee *innocent as Doves*.

Charity ſo forgives offences, that it is ready not onely to pardon the offender, but to doe for him, and thinkes it ſelfe not innocent that ſtarves not it's enemy, while it ſees him ſtarve. What little difference is there in Religion betweene not ſaving and killing? we are not commended that we requite not evill with the like. We have not forgiven

given iniuries if wee doe onely not reuenge them, if wrongs tye our hands from doing good where we ought and may, they proue ſinnes to us, that were but croſſes; and we wrong our ſelves more by not doing then by ſuffering: and *God ſhall ſo forgive us our treſpaſſes: For with what meaſure I mete unto others, it ſhall be meaſured unto mee againe.*

God deales by us as he would have us deale by others, and we muſt doe by others, as we would have them doe by us, and

all of us deale one with another, as we would have *God* deale with all of us. As I cannot love *God* and hate my brother, ſo can I not bee loved of *God*. How iuſtly is the fire of Envy puniſhed with the fire of Hell?

It coſt *God* more to redeeme the world, then to make it: He that made mee with a word ſpeaking, when he redeemed me, ſpake, and wept, and bled, and dyed to doe it: what can I thinke too much to endure for his ſake, that was made a curſe

curſe for mine.

It is with us heere as with *Gideons fleece*; one while the ground is wet, and the fleece is drye, another while the fleece is wet and the ground is drye. Sometime wee have Raine, and Faire Weather would doe better; anon it is Faire, and Raine would be welcommer: And it fares with our bodies, as with our eſtates, (now happily we have health, and vvant meanes, then againe vvee have other things, and vvant health, all our delight

light heere is like our ſelves fading: and many times with *Balthazar* we are fetch'd of in the midſt of our iollitie: Nothing heere but ebbing and flowing, tumult and alalteration; in heaven only ſhall we reſt from our labours: now if we love our eaſe why doe we ſo love our lives?

The good man takes his God as he doth his wife for richer, for poorer, in ſickneſſe and in health: we may not alwaies iudge of Gods favour by his bounty: I am but a novice

vice in Religion, if I thinke I cannot be Gods ſonne and miſerable.

Commonly thoſe men are hotteſt in the purſuit of honour that leaſt deſerve it; While deſervedneſſe ſits ſtill, & bides his leaſure that gives and takes where he liſt, and when, and how, and to whom; and at laſt is importun'd to the place, not for good he ſhall receive, but for that he may doe: he will not be great upon all termes, but will rather endure his poverty, then part with his honeſty, and not

not ſell his ſoule to buy a purchaſe *What will it profit a man to gaine the world and looſe his ſoule?*

Chriſt is in us, as the ſoule is in the body, hee gives life: wee are in *Chriſt* as the branches in the Vine, whence we receive life. Let our care be to offer up our ſelves living ſacrifices to him, of whom wee live and moove: 'Tis all hee requires, an egge of his owne *Bird*, ſome minutes of that time which hee hath given us; What can I doe leſſe? one good turne

turne requires another, if I love not thoſe that love not mee, I come ſhort of Infidells.

Selfe-conceitedneſſe is the ſinne in faſhion, 'Tis a hard matter not to thinke well of our ſelves, I am not behinde the leſt of the *Apoſtles* (yee know the Voice) and if he had not beene buffeted, hee had beene exalted above meaſure, and carried higher in conceit then he was before in his extaſie; he that vvell remembers from vvhat he once fell, cannot but be aſhamed

aſhamed of vvhat he is and fall yet lovver: *Oh Lord I am leſſe then the leaſt of thy mercies.*

Malice never vvants a marke. He vvho hath nothing hath ſomething to be envied for, and if nothing elſe, he is envied for this, that he is content with his nothing. It is hard to be proſperous and be loved at once: Thoſe that will be great, ſhall be envied; it is hard but ſafe, to be contented with a little: but if I cannot avoyd ill tongues my care ſhall be not to deſerve

deſerve them; and then, let *Shimei* curſe.

I ſeldome ſee ſinne but in a religious tire: Nay *but I reſerv'd them for ſacrifice*, was *Sauls* to *Samuel*: for ſacrifice not for prey. Goodneſſe is the beſt diſguiſe of evill, either ſeeme what thou art or be what thou ſeemeſt: *God* is not mocked.

Their ſinne is more unpardonable that ſinne of purpoſe: malice leaves the owner as without excuſe ſo without hope: Sinnes of ignorance excuſe

cuſe *a tanto*, ſave ſome blowes: I may and doe ſinne dayly againſt my will, I will not againſt my knowledge.

What more glorious Maſter then *God*? What better Mother then the Church? How glorious is that calling that at once ſerves ſuch a Maſter, and ſuch a mother? As it is our glory to ſerve them, ſo it muſt be our glory to doe them good ſervice. God in us ſets the world copies of piety, and wee muſt live to others no leſſe then preach: As we

are

are more eye, ſo we are more look'd at, motes in others eyes are beames in ours: many things are lawfull that are not expedient and ſome things are expedient in reſpect of the perſon, that are ſcandalous meerely for the chaire; that which is reproveable in another is in us a reproach: ſeeing it is ſo, what manner of men ought we to be.

Promotions are neither from the Eaſt nor from the Weſt, but from God: He that hath them and not of his gift, hath them with a vengeance; who

vvho vvould not rather vviſh to vvant, then to be great ſo.

There was never any that was not ambitious: every man is borne a *Corah*, onely ſome more ſuperlative then other. But of all men I moſt vvonder at thoſe that are ambitious onely to be talk'd of, and ſince they cannot be notable they vvould be notorious, and vvith *Cain* be mark'd though for murderers. Whether I know much, or am knovvne of many, it matters not, onely this I vvill

will care for, that God may not ſay to mee in the laſt day, I know thee not.

Pride is good to none worſt to it ſelfe: when *Adam* would better his knowledge, he loſt his dvvelling in Paradiſe; and when thoſe builders of *Babel* would mend their dwelling, they loſt their knowledge. the itch of being great, potẽt, or pointed at, how many hath it undone? I will never care to be or to know, that which I know ſhall repent me: what commendations is it to have beene

beene ſome-body?

The tongue is the only betrayer of the minde, The foole while he is ſilent is not diſcovered. I will not be more thriftie of any thing then of my ſpeech, I had rather be thought to know a little, then be knowne to know nothing.

There is but one thing a Chriſtian need deſire of God, that's a cleane hart: *create anew heart &c.* there is but this one thing that that God deſires of a *Chriſtian*, his heart: *My ſonne*

ſonne give me thy heart; and this I will onely deſire to have, that I may give. *A broken and a contrite heart, Oh God thou wilt not deſpiſe.*

The *Kings daughter* is all glorious within, but yet her rayment too is of wrought gold; our outſide, our life muſt tell the world what we are within. If our lives doe not anſwere our profeſſion, we are Phariſees, we ſay and doe not.

It

It is a common fault to forget what we have beene, when we are changed for the better: how many have beene resolved for heaven in that sickneſſe, that in the whole skinne have disclaim'd it, and requited the recovery of the body with a relapſe of the ſoule To receive good at the hands of the *Lord* and not evill, is unreaſonable to expect: but to receive good at the hands of the *Lord*, and returne evill, is wicked and not to be endured. I will never pray more

more heartily to *God* for a bleſſing then for grace to manage it, Wherefore ſhould I be bleſſed to my coſt?

With God all things are not onely alike poſſible but eaſie, and he can as well of *ſtones* make *Abraham children as of Iews* I will never diſpaire of him that can do all things I cannot be ſo infinitely ſinfull as God is merciful *Oh God if thou wilt, when thou wilt thou canſt make me whole*; why ſhould I give my ſelfe over, where my *Phyſician* doth not?

Workes

Workes without faith are like a ſuite of clothes without a body, emptie: Faith without workes is like a body without clothes; no warmth, want heat; Workes without faith are not good workes & faith without good workes as good as no faith but a dead Faith. Then onely are they themſelves, when they are together, what God hath ioyned let no man put aſunder.

Our

Our actions are never pleasing to God, when our light doth not shine before men; let your light so shine before men that they may see your good workes, and glorifie your Father which is in heaven; that your Father which is in heaven may one day glorifie you.

With men confesse and suffer; is good iustice but with God the contrarie to confesse our sins is the next way to be forgiven them, that soule is

paſt hope that lyes ſpeechleſſe: I will ever pray; *Oh Lord open thou my lipps, and my mouth ſhall ſhew forth thy praiſe, and my own ſinnes.*

Pray for them that curſe you, do good them that &c. Is *durus ſermo*, a hard ſaying, and againſt the haire; 'tis not ſo eaſy a matter to forget an ill turne as to doe one, yet this muſt be if we will be *Chriſtians*, he that will not be in charity ſhall never be in heaven; Why ſhould I doe my ſelfe a ſhrewd turne becauſe another

nother would?

It was the divell that firſt made us enemies to *God*, and it is ſtill he that makes us enemies to one another; it is not for nothing (I have thought) that he is painted with a clovē foote, he loves diviſions ſo well, and there is no greater argument of a divell incarnate then a malicious heart; ſay what thou wilt, but I will never believe thee againſt ſcripture that thou loveſt God whom thou haſt not ſeene, that loveſt not thy brother whom thou

haſt ſeene; if wee love him wee will love one another.

If we will be *Chriſts* Diſciples we muſt leave all, but its not all, we muſt take up our croſſe too; be readie to take it up, not of our ſelves, but if it be layd upon us vve muſt ſuffer vvillingly for *Chriſts ſake*, vve muſt not ſuffer vvilfully or throvv our ſelves into the fire; he that bids us ſuffer, bids us flye if they perſecute you in one City, flye &c. It is our commendation to endure the ſtroke or the

or the Faggot, it is not to ſeeke it, vvhen zeale runnes vvithout diſcretion, vvarant, it commonly makes more haſte, then good ſpeed; *CHRIST* vvould have us innocent, but vviſe too, Serpents as vvell as Doves, lay dovvn our lives for his ſake, but not fling them dovvnet vve muſt neither goe like beares to the ſtake, nor like mad-men, neither runne to our martyrdome or from it: Pray With our *SAVIOVR* if it be poſibl to miſſe the cup, or but to kiſſe it, but ſtill not my will but thy

Will, vve muſt ſubmit all to *God*, and thinke that fitteſt for us whi ch he thinkes ſo.

That which I heare from *David*, I would heare from every good man, Thy word is a *Lanterne* to my feete, &c, to his feete, not to his eyes alone; if we uſe the Word of *God* onely to gaze on, and ſee fine ſtories, to diſcourſe by, not live by it wants his uſe, and vve want our goodneſſe, and ſhall vvant our glory; knowledge without practiſe addes to our puniſhment

ment together with our ſinne; How many *Phariſees* have ſate in *Moſes*, that ſhall never ſit in *Abrahams* boſome, onely for this, becauſe they knew and did not.

Workes of piety muſt never goe without humility; he that prayes and is not humbled, like the *Phariſie* in the parable, goes avvay worſe then he came: When thou prayeſt, thou askeſt bleſſing, and doe it on thy knees, if to your earthly father, hovv much more to your heavenly: Men

have inverted the courſe novv, they drinke their health upon their knees, and pray for their health upon their tailes, God ſhall anſvvere ſuch men according to their manners, proudly; Why ſhould God ſtoope to their wants, that ſtoope uot to their owne? we cannot bee too humble when we are to ſpeake to that Maieſtie, whom we cannot ſee and live, and whom we ſhall one day ſee and live to our coſt, if we be not humbled; thanke God thou haſt knees to bowe, how ma-

ny

ny would that have not; why shouldest thou bend and cring and bow to thy father or thy friend, or thy betters, and not to thy God.

Prayer is the Iacobs ladder of the soule wher-on it goes up and dovvne to God, and conferres vvith him, in our praiers vve blesse him, and by our prayers vve blesse our selves, there is no part of Gods vvorship more acceptable or more profitable then this of praier, and none more slighted, men come to

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prayer as to a thing indifferent; vvilfull negligence in leaving it undone, and coldneſſe in doing of it, are the ſinne almoſt of vvho not, only, *Oh Lord, doe thou be mercifull to the neglect of thy people.*

There are many ſervices and many maſters, and yet no man can ſerve two maſters, that is tvvo of a contrary diſpoſition, for there is the vvorld, the fleſh, and the divell, and ye may ſerve all theſe at once, nay yee cannot ſerve one and not all, the glutto he ſerves his belly and

and ivvith *Eſau* ſells his birthright his bleſſing for pottage : the drunkard he ſerves I knovv not vvell vvhat, vvhether the drinke, or the company, or his appetite, or all, but inſtead of quenching his thirſt: drovvns his ſoule, the envious man, and the furious man are alike in this, both ſerve the paſſion, onely here they differ, the enuious man *with Sampſon* will braine himſelfe ſo he may braine others; the furious man braines other ſo long till at length he be brained himſelfe, the uſurer he ſerues

ſerues his gold, the adulterer he ſerues his luſt, but all ſerue one Lord, one Maſter, the Diuell, and ſhall all receiue the Wages, *which is the wages of all ſinne death*; VVhy ſhould God pay them for their paines, that goe not of his arrants.

6 MA 50

FINIS.

SPARE HOVRES of Meditations.

The Second Part.

BLeſſed are the *poore*, for theirs is the *kingdom* of *heaven:* How are they poore that have a *Kingdome?* or what *Kingdom* is wealthy

thy, if not that of *heaven?* or why complain'ſt thou of that povertie, that ſaints thee? that is a happy ſoule that makes *even* with God every *night*; and every *morne* begins the World *anew*.

God is *love*, and hee that loveth is borne of God, & God loveth him; ſo there is no love loſt; by this are we knowne to be Gods ſons and Chriſts diſciples, if we love one another: I may love others for other reſpects, my *enemies* that they *may* bee *good* to mee, or my *friends*

friends becauſe they are ſo: but *God* I will love, becauſe I *will* love Him, and becauſe He is to be *beloved*.

When I at firſt looke out into the World, and ſee many men (and thoſe none of the beſt) in better caſe, I think my ſelfe forgotten, & wiſh for more: but when I remember my *account*, I feare I have too *much* & forget thoſe wiſhes; It may bee if I had more *wealth*, I ſhould be more *riotous*: *outward* loſſes are ſomtimes *gainfull*, and it is *good* for us

that wee are *afflicted*; it would be *worse* with us, if it were not ſometimes thus bad; many if they were not kept ſhort of *theſe* would come ſhort of *Heaven*. He *knowes* us that *keeps* us, & if He wil have us *Lazar's* & not *Dive's*, bring us to Heaven that way rather than another, His will be done; let Him give my goods to the poore, and my body to be burn'd, and bring me to *Heaven*, though in a *firy Chariot*; I cannot complaine of the *foulenes* of that *way* that carries me to *God*.

Things

Things which wee come easily by, we easily part with; lightly *come*, lightly *goe*; true friendship, as it is hard to *find*, so it is hardly *lost*, and therefore hardly *lost*, because hard to *find*: I will put *up* many *injuries* before I put *off* one *friend*; *small* faults I will *swallow*: others I will winke at; and if he will not be my other selfe, I will be *his*, and change my *nature* before my *friend*: *friends* like *stones*, get nothing by rolling.

We are content with a *little*, when we are by our *selves*; who puts on *scarlet*, and resolves not to be seene? or is serv'd in *plate*, when there is none to take *witnesse* of it? Nature if it would but be *private*, it would not be so *costly*, most men are therefore *covetous*, because they are *ambitious*, and love the stage; and desire to *have* much, that they may have much to *shew*, and set their *land* upon their *cupboards*; I thinke they would shew more of their wit, if they shewed

ſhewed leſſe of their ſubſtance, they doe not ſo much ſhew that to their gueſts as themſelves, and are admir'd at, not for the abundance of theſe, but the want of the other.

Pride and *Vncharitableneſſe* are ſinnes in *faſhion*, and the *one* the cauſe of the *other*, many thinke they ſhould vvant for their *pride*, if they ſhould but be *charitable*; I have often wondred and grieved to ſee a *rich porch*, and a *poor Chriſtian*. *Walls cloath'd*, and *men* goe *naked*. Say what thou wilt,

but I am ſure with the Apoſtle, That hee cannot love *God* whom he hath not ſeene, that loves not his *brethren* whom hee *hath ſeene*, and can indure to *ſee miſerable*.

Many are therefore friends to *others*, that they may befriend *themſelves*: and like leaves in *winter*, fall from the trees when they begin to *wither*, and with Saint *Peter*, *know not the man*. How many doe we nick-name *friends* at *large*, that prove but *ſtrangers* at a *pinch*; that will be your *ſervants* in

in a *complement*, and not know you in a *buſineſſe*? I will not deſire of God not to have *friends*, but not *ſuch* friends, or not to *need* them.

We owe more to *God* for *redeeming* us, than for *making* us; His *Word* made us, but when it came to *redeeme* us, that *Word* muſt be made *fleſh*, and that fleſh muſt *ſuffer*: in our *creation* He gave us our *ſelves*; but in our *redemption* He gave us *Himſelfe*; and by giving *Himſelfe* for us, gave us *our ſelves againe* that were

loſt; ſo that we owe our ſelves, and all that wee have twice *told:* and now what ſhall *wee* give unto *thee,* ô Thou *Preſerver* of men, for our ſelves thus *given* and *reſtored?* If we could give our ſelves a *thouſand* times over, yet what are *we* to *God?* and yet if wee doe give our ſelves to Him and His ſervice, ſuch as we *are,* and ſuch as we *can,* Hee *accepts* it, and will *reward* it. I will never grudge *God* His *owne.* I have nothing that is not His; and if I give it to Him, He wil reſtore it againe with intereſt

tereſt, never any man was a loſer by *God.*

The beſt ornament of the *body* is the *minde*, and the beſt ornament of the minde is *honeſtie*; I will care rather how to live *well*, than how to go fine. I may have an ill *garment*, and come to *Heaven*; I cannot, and have an ill *ſoule*. He who *firſt* bid us caſt our care upon *Him*, did not ſo meane, as if we ſhould take *no care our ſelves*; it will not come to our ſhare, to *ſit ſtill* and cry, *God helpe us*: *Salomon* hath read his fortune,

fortune, that will not *worke* in *ſummer*; therefore ſhall hee *ſtarve* in *winter*: It was the deſtinie ſinne brought upon the world, *in the ſweat of thy browes thou ſhalt eate thy meat*, and thanke God we can have it ſo: *He that made us without our ſelves, will not keepe us without our ſelves*; it is mercie enough for us, that we eat with ſweating. I will never thinke much of my *paines*, where it is rewarded with a *bleſſing*.

If an *Aſſe* do but *ſpeake once* in a world, as *Balaam's*

laam's did, a *beaſt* have any part of a man in him, we wonder, and juſtly; but let a *man* have every part of a *beaſt*, goe upon all foure, & wallow with the *drunkard*, or loſe his ſpeech together with his legges, tis ne're talk'd of. It is the property of a man to ſpeake, as of a beaſt not to ſpeake: why doe we wonder to heare a *beaſt ſpeake*, and not wonder to heare a *man not* able to *ſpeak?* or how juſtly doth he *want* the bleſſing, that cannot *aske* it?

It

It was our Saviours to His disciples, *Behold, I send you as sheepe in the middest of Wolves*; blessed *Saviour*, didst thou not care for thy Disciples? or if thou didst, why are they not rather sent, as *Lions* in the middest of *sheep*; than as sheep in the midst of wolves? Even because He *loved* them, therfore He so sent them, that out of the *Lions* mouth they might come forth more glorious; as there shall bee ever some *poore* to exercise our *charitie*; so there shall bee some

ſome *wicked* to exerciſe our *patience*; ſome bulls of *Baſan to compaſſe, &c.* Where the enemies are ſo ſtrong and ſo many, they had need be wiſe as *ſerpents*, that will be innocent as *doues*.

Deſperately *wicked* is that of ſome, *if I ſhall be ſav'd, I ſhall be ſav'd*: as if *Heaven* would come *unlook'd* for, and they ſhould be *ſav'd*, whether they *would or no*. God never did, nor will ſave any man in ſpight of his teeth, or againſt his will; as we cannot keepe body and

and ſoule together, without ſweating: no more can wee bring our *ſoule* and *God* together with ſitting ſtill: never any got *wealth*, by barely *wiſhing* for it: and as few come to *Heaven*, by meerely *deſiring* it. There's a *race* to be runne, and a *battaile* to be fought; and as well in *religion* as in any thing, we muſt *worke* for our living.

It is appointed to *all men, once* to *dye*: death is a puniſhment of ſinne, not *ſinne* it ſelfe; yet ſure it is the *height* of puniſhment when

when it is *ſuddaine*; I doe not deſire *not* to dye at all, but not all at *once*. I know I *muſt* dye, and I *thinke* of my death, yet is it not *alwayes* in my *thoughts*; the *beſt* of us all may be taken *napping*. I will ever pray God when he doth fell me, not to doe it at a *blowe*, that I may *ſee* my ſelfe falling and *bethink* me in the *fall*; and thus it is a comfortable thing to *fall* into the hands of the living God.

He that *knowes* his maſters will, and *doth it not*, ſhall be beaten with *many*

my ſtripes; and yet I cannot ſay whether ſhall bee worſe beaten, hee that *may* know it and *will not*, or hee that *doth know* it, and *doth it not*; the one ſinnes againſt his *knowledge*, the other ſinnes becauſe hee *will not* know, and ſhall one day not be knowne.

God made this world not barely to *looke* on, but to *contemplate* on, and of Him in it: here the Chriſtian & the Philoſopher part, *they* are led by *reaſon*, *we* by *faith*: they *argue*, we *beleeve*: they enquire

quire the *manner*, *how* all were *made*, the *Christian*, why: He is not curious in the *manner*, but lookes at the *end*, for the *glorie* of *God*, and the *way* to our glorie: and useth them not for *spectacles*, but *motives*, to the glorifying of him of whom he hath them; and if wee enjoy these as we should, we shall one day enjoy him from whom we enjoy them.

This World is oft compar'd unto a sea, our life is the Shippe, we are the passengers, the grave is

is the common haven, Heaven is the ſhore; and well is the *grave* compar'd unto a *haven*, for there wee unload; the things of this world are neither *borne* with us, nor doe *dye* with us; we goe out of this world as we came into it, naked: why are wee ſo covetous of thoſe things, which are ſo hard to *get*, and ſo certaine to be *loſt*? If I enjoy them *all*, I ſhall not enjoy them *long*: or if enjoy but *ſome*, I ſhall ſhortly have *uſe* of *none*. I will comfort my ſelfe againſt the *want* of them, with the

the assurance that I shall one day not have need of them.

Who can but once look backe upon his *creation*, and dares distrust God for his *preservation?* whether is it easier to *give*, or to *continue* life? to *keepe* thee or to *make* thee? If He have given thee the *greater*, why dost thou distrust Him for the *less?* Or if thou distrust Him for *earth*, how will you take His word for *Heaven?* Oh *God*, they have forgot of whō they *live*, that distrust thee for their *life*. This

This life is a *race*, and wee doe not *live* but *travell*; but we have *another* race beſide this, of our *ſoule* as well as of our *bodie*; ſince *both* muſt bee runne, and the one will not tarrie for the *other*: I will trie who can runne faſteſt; if I have finiſhed my *life* & not my *courſe*, I have made more *haſte* than good *ſpeede*.

Every thing elſe hath a *beginning*, it is onely *Gods* title, *Which was, and is, and is to come*: *Eternity* is only there; our glory muſt

must be; not that wee *have* liv'd ever, but *shall* doe so.

If wee looke but out into the World, we shall see almost as many *miracles* as *things*, that *trees* and *plants* should every yeare dye, and recover; that the *Sunne* should only *lighten* and *warme* the earth, and not *burne* it; that the *heavens* should distill its raine in *drops*, and not in *rivers* full, and *drowne* us, where they do but *wet* us; *God* is not lesse miraculous in *preserving* the World, than in *making*

king it; and as His *mercie*, ſo His *glorie* is over all His workes.

Religion with ſome men is but a matter of *faſhion*. Many are of *Agrippa's* Religion, almoſt Chriſtians; ſuch men ſhall be *ſaved*, as they doe *beleeve*; *almoſt*: God will never owne: ſuch *halfe-fac'd* followers. The hypocriſie of a Phariſee, would have ſhamed thee into an *outſide* of Chriſtianitie, and *unleſſe your righteouſneſſe exceede the righteouſnes of the Scribes and Phariſees, you cannot enter*

enter, &c. It is not onely want of *grace*, but *wit*, to diſſemble where we may be diſcernd, if I will needs bee a Chriſtian, I will be one to ſome purpoſe.

I heare men cõmended now adaies as the Lord did the unjuſt ſteward, becauſe they deale *wiſely*, not *honeſtly*; 'tis held no crime to deceive, but to be *ſeene*, to be *diſcovered*, that's a foule fault, he is a novice that doth that; the care of many is, not to live *innocent* but *cloſe*, & they caſt, how to go (as *Saul to Endor*) to

the *Divell* in a *disguise*; but they cosen onely *mens* eyes, *Gods* they cannot; and since they will not be knowne for what they are now, they shall not be knowne for what they would be one day. God shall say unto them, *Depart from me yee workers of iniquitie, I know you not.*

To *dissemble* sinne was never the way to be pardon'd it, only he that *confesseth* his sinne shall finde *mercie*: never be asham'd to say, what thou wer't not asham'd to do: blush

to

to *commit* them, but not to *tell* of them; it is better that the world note thee for a *ſinner*, than God for an *hypocrite*.

Some there are that *heare* onely to tell, and many times make differences, where there were none meant, it is not good alwaies to tell all wee heare; many a man ſpeaks that in his anger, which in coole bloud, he would not owne; and we doe a *double* wrong by relating that which the one is ſorrie to heare, and the other to have *ſpoken*, when he

is himselfe. I will heare *all*, and report onely the *best*, he that makes debate betweene others layes a *baite* for *himselfe*, it is safe and honest to *compose* discords, but *sowe* none. I will labour what I can, to set others *together*, but not by the *eares*.

When wee behold (for who can choose?) such a world of sinnes in every corner of the world; *buyers* and *sellers* in the *temple*, and not whipped out, selling our soules for the provision of their bodies: others with

with *Zimri* & *Coshi* out-facing judgement; how, doe we not wonder and bleſſe our ſelves that we enjoy ſo good, ſo much, ſome thing, any thing? that *Pharaohs* leane kine are not ſeene amongſt us, and the metamorphoſis of famine, of the heavens to *Braſſe*, and the earth to *Iron*? that either the clouds are not ſhut, to *with-hold* their raine, or that the windowes of heaven are not *opened*, to raine not water, but fire and brimſtone? It is admirable where the fact is ſo foule, that the reprive

is so long? Oh Lord we have nothing to say for our selves, but acknowledge, it is thy mercie that wee are not consumed.

Good natures are wonne rather with *intreatie* than curstnesse, if wee doe not more love *God*, for His *goodnesse* that He doth *preserve* us, then feare Him for His *power* that He can *destroy* us, His mercies are ill bestow'd and worse imploy'd, wee have not receiv'd the spirit of bondage to *feare*. I will love *God*,

God, and *honour* Him, but I will be *affraid* onely of *offending* Him.

God loves timely holineſſe, *remember thy Creator in the daies of thy youth.* Nature ever begins at the wrong end, layes in, and layes up indeed, but for the theefe and the moth. With *Abſalom* the firſt care is taken to leave a *monument* behind, and when they are ſetled upon *earth*, they will ſee if God have any thing to ſay to them for *Heaven*: & the beſt part is the laſt provided; ſuch ſhall one

day have their heaven to seeke, because they will not have it to seeke now. He that will not when he may, &c. You know the Proverbe: He that doth not seeke the Lord, while He may be found, cannot complaine, if he do afterward seek, and not finde.

All sinnes are forbidden trees to us; and wee are so much ADAMS sonnes in nothing as in our disobedience, ever reaching after that wee should not; *to do good*, there is a *lion* in the way, like *Salomons* sluggard; but

but to evil, how ſwift are our feet? So then, it is not going *faſt* that carries us to Heaven, but going *right*: I will care rather to ſet my foot down *ſure*, than to take it up *quicke*; What am I the neerer to goe a *great* pace and the wrong way.

Every man is his own worſt foe, and his greateſt enemies are thoſe of his owne houſe: we may thanke *our ſelves* that we live at no more eaſe than we doe; *In the ſweat of thy browes, thou ſhalt eate thy meate* was of our own

procuring. We had never known ſo much *evill*, if we had not deſired to know too much *good*, our ambition hindered our preferment; we were at firſt made *happie*, and we made our ſelves *miſerable*, & now we are *miſerable*. *God* hath chalked out a way to our *happineſſe*; now if we love miſery rather than bliſſe, it is fit we ſhould have enough on't.

A good man, ſtill the *longer* hee *lives*, the *better* he dyes; men ſhould grow *better*, as they grow *older*; not like a dead hedge,

hedge, the *longer* it ſtands, the *rottener*. To ſee a man white in his leproſie leaving the *world*, and not his *avarice*; and with S. *Lukes* foole; dye thinking of his *barnes*, is horrible. I had rather have no portion on *earth*, than buy it with that I ſhall have in *Heaven*; I will not (with the Curre in the fable) part with my *fleſh*, for its ſhadow.

The way to *ſweeten death* is to *thinke* of it, every day I *live* I will remember I might *dye*; and I will not deſire to live a day

day *longer*, than I growe some drammes *better*: What will it benefit me that I have liv'd some houres which I cannot answere for?

Worldly *minds* mind nothing but Worldly *things*. *Laban* and *Nabal* think of nothing but their *sheep-shearing*, and *making merry* when they have done; their *businesse* is thought on, not their *salvation*; for they make that no part of the businesse, onely matter of *course*; grudge God His *service*,

ſervice, and in His *ſervice* the *length* of it; and pay God His due, as *Laban* did *Iacob* his wages, with an ill wil; and would fetch it back again if they could tell how: and yet theſe men that will ſteale time from God for their *profit* and their *buſineſſe*, will ſteale time from their buſineſſe for their *pleaſure*: He that will breake the *Sabbath* for an houres work, will breake off his *work* for an houres drinking. Thus they prefer the *humoring* of their ſoules, to the *ſaving* of them. I will never ſell Heaven for

for *company*, it is better being a good *Christian*, than a good *fellow*.

Every man would be thought to bee in love with *heaven*, and yet moſt men are loth to ſhake hands with *earth*; here is the difference betweene the heavenly Language and ours; they cry, *how long Lord, how long?* and we crie, *how ſoone?* they think He ſtayes too long, and we thinke He comes too faſt. I will labour to bee a *follower* of thoſe, with whom I would be *partner*; he hath not yet enough

enough conn'd Heaven, that is loth to goe to it; that voice onely is worthy an Apoſtle; *I deſire to be diſſolved, and to bee with* CHRIST.

The juſt man ſhall live by his *faith*, and others live by his *charitie*: true faith is ſeene in its *workes*; he that ſayes he *beleeves*, and doth not *ſhew* it, beleeve him not. To make ſhew of beleeving, and not in thy *workes*, is to ſhew thy *Hypocriſie*, but not thy *faith*.

Not

Not every one that eats his meat in the ſweat of his browes, ſhal eat bread in the Kingdome of *Heaven*: and yet it is not eaten but with *ſweating* neither: but 'tis ſuch a ſweat, as will make thy *heart* ake, and not thy *lims*: prizes are not had but with *hazard*, hee that will drink of the water of the Well of *Bethel*, with *Davids* Worthies muſt thorow his enemies: the water of *life* is not had, but with hazard of our *lives*. My comfort ſhall be, that though I loſe my *life* for

CHRISTS

CHRISTS ſake, I ſhall not loſe my labour. Or, who would not loſe *this life*, which he is ever looking to *leave*, for that which he is ſure *ever* to enjoy? Oh Lord, wee want lives to loſe, I cannot endure enough, to come to *Heaven*.

This life, as if it would *never* be done, is ever *providing* for; *Eternall life*, as if it would never *begin*, is never *preparing* for. I will *care* for this life, but not *dote* on it; I will remember I ſhall live *ever*, but not *here*.

The

The love of the *earth* is the diſeaſe of the world, and that gulfe betweene *Abrahams* boſome and us, *to forſake houſe and land &c.* that they do not like of; if Chriſt would but leave out, that ſame, *leave all*, men would doe well enough with Him: they would enjoy *this* world, but not with the loſſe of a *better*. Againe, they would enjoy *that*, but not with the loſſe of *this*; they would have their *Canaan*, but they would have their *fleſh-pots*; they love the *bleſſing*, but they would

would not loſe their *pottage*: with *Naaman*, they will worſhip no other god, but yet, *the Lord be merciſull, &c. when I enter into the houſe of the god Rimmon.* They would ſo pleaſe *God*, as they might neither diſpleaſe *others*, nor *themſelves*, & would part ſtakes with God; let ſuch *juglers* in religion look upon *Saul* in the *Old* Teſtament, and *Ananias* in the *New*, and read their judgement: what ſociety hath *light* with *darkneſſe*? The *Arke* & *Dagon* were never friendly houſeholders: thou canſt not at once

once, have two ſuch gueſts, as GOD and the divel; If one *heaven* could not hold them both, how ſhall one *heart*?

No man is ſo provident for his *owne* good, as *God* is for every mans; every ſinner is an *Abſalom* to Him, and He doth not only *wiſh, Would God I had dyed for thee, &c. But dyed indeed*: we doe not ſo deſire our owne ſalvation, as He doth all ours, *promiſeth, perſwadeth begges* our obedience, He leaves no way *untried*, that He may leave us *in-*

excu-

excuſable, waſh His hands of us, and ſay, *perditio tua ex te, &c.* Our deſtruction if it do come, is from our ſelves; if wee could but wiſh well to our owne ſoules, we could not but do well: and yet it is not *wiſhing*, but *doing* well that doth the deed. I will do what I can, and I will deſire to do what I ſhould and cannot. God accepts a *willing* mind, and if I am willing beyond my ability, He will either make me *able*, or accept my *wil*. *O God*, thou that worke ſt in me both to *will* and to *do*, work *my* will to *thine*, and

and my *power* to my *will*, that I may not onely will or desire, but do thy wil.

God doth not looke for every *thing* from every *one*: for ten talents where He left but *two*: onely Hee there exacts much, where He hath *given* much: if the seed of *thorny*, or *stony* ground bring forth *no* fruit, or *withered*, it is no marvell; but where He hath *dung'd* and *gooded*, to expect a crop is but *reasonable*. The more I have, the more I have to *answere* for; the greater my *trust*, the

the greater my *account*: Let others care how to get *more*, my care shall be how to pay for that I have already.

All lands do not yeeld the same things, and the same land doth not yeeld *all* things: thus God divides His blessings to us, as He doth to these, to some strength of *body*, to another strength of *wit*, to one *health*, to another *knowledge*, &c. He hath distributed to no man *all* things: yet, to *every* man *some* thing; he is strangely miserable, that hath no-

nothing; but this doth not pleaſe, if every one have not *all*, they growe *ſurly*. What wilt thou give me, ſince I go *childleſſe*? could the *beſt* of the *Patriarkes* ſay: It is hard and rare to ſee that in others, which we want our ſelves, and would have, and be ſtill. Whil'ſt I am in this world, I ſhall ever behold this *inequalitie*, and if I cannot make a covenant with mine *eyes*, I will with my *heart*: Since I cannot but ſee it, I will learn not to repine at it: *it is the Lord*, let Him do whatſoever He will.

God

God calls ſome men to martyrdome, when others would *ſtartle* at a *ſtake*, and yet *good* Chriſtians too: all *men*, as all *trees*, are not fit for *fewell*, that are fit for *uſe*; every one cannot hold out againſt the *priſon*, and the *hatchet*: It is an eaſie matter to dare affliction before it come, and when it doth come, run away from it. We know not of what ſpirit wee are, what metall we are made of, our prayer muſt be, firſt not to meet with perſecutions, and next to

endure them (*but not meet them.*)

Earth is but our rode to Heaven, and the things of this world, like *high-way* fruit, are common to all: the *sunne* shines, and *raine* falls alike upon the *just*, and upon the *unjust*: lest they should bee thought *evils*, they are given unto the *good*, and least they should be *too well* thought of, they are afforded to the evill. There is *another* good, which is wholly the *Godly's*, and wholly to be *sought* for the kingdome

of

of *Heaven*, and the *righteouſneſſe* thereof: they, whoſe kingdome is not of this world, can ſee the kingdomes of this world (with their SAVIOVR from the pinnacle) and contemn them, or at leaſt not fall downe and worſhip them. It ſhall not trouble me that I am outbid in theſe things by others, I will bee contented to excell them in better things, the *comfort* I have, and the *glory* I ſhall have.

The *covetous* man never hath enough: like *Pharaohs* leane kine, *eates* but is never the fuller; *toiles* and *sweats* & *wakes*, and *wants* for all this; it is a greater miserie to desire *much*, than to have *nothing*; of no man can it be better said, all is *vanitie* and *vexation* of spirit: he is his owne tormentor, and doth at once make himselfe a hell *here*, and provide himselfe one *hereafter*; he is never at rest till hee rest his last, which yet is the beginning of a worse torment;

so

ſo he robs himſelfe, both of the pleaſure of *this* life, and of a *better*. It is good to bee covetous of *good* things, and labour for the food which periſheth not: of this I will never have enough, but pray: *Lord give me ever more of this bread, ever* and *more.*

All that God made at firſt was *good*; He *made* them ſo, He *left* them ſo: if they be not ſtill ſo, the *diſhonour* may be His, the *ſmart* will be ours; their goodnes conſiſts in their good *uſage*, and our ſinne in the *abuſe* of them. God

make us but to remember *why* they were made, and we cannot be to ſeek *how* they ſhould be *uſed*.

Our Saviours commendation of *Iohn Baptiſt* was, that hee was a burning and ſhining lampe: the hypocrit, like a glowworme, ſhines but burnes not; others, like hell fire, burne but ſhine not: and muſt looke to have their portion in the fire, they reſemble. We are not excuſable, if we doe onely ſhine and not burne, or burne and not ſhine; the one we ſee condemned in the

the *Laodiceans*, becauſe they wanted heate; the other in the *fooliſh virgins*, becauſe they wanted light. Hee muſt firſt ſhine one *earth* that will after ſhine in *heaven*, and burne on *earth* that will burne in *hell*.

Reſt is the *whetſtone* of labour. And that which we uſually ſay of hope, is true of this, if it were not for reſt, the heart would breake: wherefore *God* hath given for every *day* a *night* to reſt in, and for every *ſeven*, a *day* and a *night*. We could not live

if wee had not this, yet this muſt not be our life, to live at eaſe, he ſhall never enter into *Gods* reſt, that ſo loves his owne.

Every one almoſt, with the *Iewes*, is weather wiſe, and prognoſticates without booke, *when you ſee a cloud ariſe out of the weſt, ye ſay there comes a ſhowre*, &c. hypocrites that can diſcerne the face of the *weather*, and not of the times: how vainely are men inquiſitive for the proviſion of their *bodies*, and let their *ſoules* ſhift? you will not *plant* or *graſt* with-

without consulting with your *neighbours*, and your *almanack*; but in the point of *salvation* huddle on, and the *Minister* and *Gods* Word is not intended? How ill holp up art thou to know the state of the *heavens*, and not of thy *soule*? If thou wilt needs contemplate *it*, behold it as thy *home*, not as thy *Calendar* to better not thy *knowledge*, but thy life, or thy knowledge of a *better* life, and thy desire of that place where the Father of life is, and where thou desirest to live.

God made not *death*, neither delights He in the *deſtruction* of the living: ôh *God*, ſuffer not that which thou diddeſt not make, to prevaile over that which thou haſt made and *redeemed*. Man is the *glory* of His maker, and thy glorie thou wilt not give to another; and ſuffer not us to ſell that glorie thou haſt allreadie given, that we loſe not our ſhare of that glorie thou haſt yet to give.

In ſome caſes and ſome *things*, a man may know

know *too much*. It is not good to be pry'ing into the *privie Counſailes* of God: I doubt whether ſome mens overboldneſſe with the *hidden* things of God, have not made them an *accurſed* thing to them; and preſſing before their *time* or *leave* into the *Holy of Holy's* have barr'd themſelves from ever comming thither at all: why ſhould we call for *light*, where *God* will have none, & make windowes into heaven? I will admire God in Himſelfe, and be content to *know* Him

Him no farther than in His *word* where this light leaves me, I will leave enquiring, and boaſt of my *ignorance*.

What I have alreadie done, was done long before, and what I am yet to do, is alreadie done before *God*; this ſhall be my *comfort*, that I can neither *doe* nor *ſuffer* any thing, without His *knowledge* and *leave*.

God hath given man charge of His *other* creatures, and His *Angells* charge over Him, and they

they are now our keepers, that ſhall be one day our *companions*; great is His love to us in their care, and great ſhould our care be to continue this love; and ſince we are alwaies in *His ſight*, and *theirs*, why doe wee at all that which we would not have ſeene? My care ſhall be, not to *ſhunne* His ſight, but not to *provoke* His anger: what I *doe*, He *ſees*: and I will doe it as I would *anſwer* it.

Thoſe that honour me, will I honour: is a bargaine of *Gods* owne making:

making: *Gods* honour is the way to ours, wee cannot but be *blest*, if we will but bee *observant*. I will care onely to serve *Him*, and I am sure I shall serve my selfe. Never any man lost in Gods service.

He who dwells not in *tabernacles* made with hands, will dwell in *tabernacles* which His owne hands have made, even the hearts of men: and we enjoy Him though wee doe not *see* Him, for no man hath seene God at any time; He is *invisible*, but not *insensible*. Our blessed-

bleſſednesse conſiſts *here* in *feeling* of Him, in *heaven* in *ſeeing* of Him, whom yet I doe not ſee, and ſhall one day ſee as I am ſeene: in the meane time I will doe nothing which I would not have Him ſee, or may rob mee of His ſight.

I have read of the *Hart* that hee weepes everie yeere for the ſhedding of his head, though to make roome for a *better*: thus I ſee the *worldling* goe away ſorrowfull at that ſaying; *Goe, ſell all that thou haſt*, though it be for trea-

treaſure in Heaven; men

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ſhall have.

Many a man is therefore ſinfull, becauſe it is *gainfull*. By *Diana* wee live, that ſhall bee their *god*, that they can live by;

but

but he trafficks ill for his
[illegible]hat loſeth it, to fill
[illegible]*ffers*. I had rather be
[illegible]n *wicked*; it is not
[illegible]overty but thy *ſins*
[illegible] thee out from
[illegible] it is better going to
[illegible]n in *ragges*, than to
[illegible] *purple*.

[illegible]is with the growth
[illegible] *ſoule*, as with the
[illegible]on of our *bodie*,
we come up by *degrees* :
Firſt, with *Nicodemus*,
we muſt be *borne* againe,
and then we muſt dwell
a while at the *ſucking-bottle*, from ſtrength to
ſtrength: which the *Eunuch*, from reading the
Scriptur

treasure in Heaven; men do not look at what they are to have, but what they are to part with, and are for one bird in the *hand*, above five in the *bush*; but he that consults with his body for the saving of his soule, will never bring it to heaven. Let me *sowe in teares*, so I may *reape in joy*, I will be contented with the heaven I *shall* have.

Many a man is therefore sinfull, because it is *gainfull*. By *Diana* wee live, that shall bee their *god*, that they can live by; but

but he trafficks ill for his *ſoule*, that loſeth it, to fill his *coffers*. I had rather be *poore* than *wicked*; it is not thy poverty but thy *ſins* that ſhut thee out from God; it is better going to heaven in *ragges*, than to hell in *purple*.

It is with the growth of our *ſoule*, as with the creation of our *bodie*, we come up by *degrees*: Firſt, with *Nicodemus*, we muſt be *borne* againe, and then we muſt dwell a while at the *ſucking-bottle*, from ſtrength to ſtrength: which the *Eunuch*, from reading the Scriptur

Scriptures to *understanding* them; from understanding to *applying*, from applying to *practising*, of *hearers* we become *knowers*, of knowers *doers* of the Word, from perfection to perfection, or rather from imperfection to perfection, from persecuting the Church, with *Paul* to preaching to it: till we come from *Dives* doore to *Abraham's* bosome, from eating and drinking, from marrying and giving in marriage, to be as the Angells in heaven.

Many live as if they came

came but into this world, to make merry and away, and after ſome yeares of quaffing with *Nabal*, die of a drunken fit: it were well for ſuch men, as they have liv'd like *beaſts*, if they could die like them too, never to *live* againe: but *alas* they cannot, her's their miſerie; that they only leave their pleaſures behinde them and not their ſinnes. I will labour to leave my Sinnes behinde mee, and have my *repentance* goe before me, and my good workes follow after me, and I ſhall meet with pleaſures that

never ſhall have an end.

The eares are the doores of the ſoule; without theſe we were but artificiall creatures, men onely in *ſhew*: hence we *know*, we *diſcourſe*, we *beleeve*, we learne to ſpeake to *God*, and heare God *ſpeake* to us; without theſe we could not ſpeake, not know, not underſtand; in a word, by theſe (under God) we are what we are; But ſome ther are that *cannot* heare, others that *will not* heare. It is a leſſe judgement to want the *power* of hearing than the

the *will*, to be *borne* deafe, than to *become* ſo, they that *cannot* heare are the more excuſable; but they that *will not* heare, it were farre better for ſuch if they had no eares.

Every *envious* man is a *mad-man*, for he will *ſtarve* himſelfe, to ſee another *thrive*, he needs no other *lent*, than his neighbours well-fare, other mens proſperitie is his *gallowes*, where hee will hang himſelfe a hundred times over, and at laſt, with *Achitophel*, once for all: I will not ſo deſire

desire of God to have much, as not to covet much: hee that can but thinke his owne *enough*, will never think anothers *too much*. I will never grudge any mans going before me, but to *Heaven*.

Most men look for the *theefs* Paradise, to meet with CHRIST upon His *crosse*, Heaven upon his *death-bed*, and reserves his repentance, as the *best* bit, for the *last*: and meane to goe out of the *world*, and out of their sinnes all together. But how shall

God

God then heare them, that before could not be heard of them? In this case it is good being *formost*, why should'st thou put off repentance till to *morrow*, when for ought thou know'st thy soule is going to *hell* this night without it?

God give thee of the dew of *heaven*, and of the fatnesse of the *earth*, was *Isaaks* blessing to mistaken *Iacob*. First of the dew of *heaven*, and then of the fatnesse of the *earth*, (for alas what is earth without a blessing from

from heaven:) but of *Esau* quite contrarie, first of the fatnesse of the *earth*, and then of the dew of *heaven*; your *Esau's* preferre earth before heaven, and therefore have their heaven upon earth, *God* gives them as much as they care for: *Ishmael* shall be made a great nation, and that's enough; but hee goes a wrong course for his soule, that thinkes preferrement is the way to happinesse. My indeavour shall bee not to leave a name behinde me upon earth, but to finde it written in heaven. The

The Sun is plac'd in the heaven, as the heart in this little world of ours, keeping its ſeate in the middle, lends life to everie part, whereas if it had beene ſeated *above*, it would have beene miſs'd *below*, and if below, it could not ſo eaſily have communicated above; ſo that I knowe not whether wee owe more to God, for *creating* the Sunne, or for *placing* it; not in the loweſt ſphere then (like another *Phaeton*) inſtead of *lighting* the world, it had *burnt* it;

or did it change place with the higher planets, wee ſhould complaine of cold, ſo wiſely hath God provided for our welfare, with our being, and hath ſet the Sunne not too neare us, leſt wee ſhould complaine of it, nor too farre, leſt wee ſhould want it, but in the middle, where it is neither an ill *neighbour*, nor too great a *ſtranger*: when we doe but looke upon what we *have*, wee cannot diſtruſt *God* for what wee have not, and would have. Oh *God*, they deſerve to *want*, that can diſtruſt

diſtruſt thee in ſight of theſe.

Whatſoever was neceſſarie for our *preſervation* was *created*; and whatſoever was neceſſary for our *ſalvation* was *written*. I will neither deſire to *know* more than *God* hath *revealed*, nor to *have* more than Hee hath *provided*.

Great mens actions are authenticke: If *Herod* and *Caiaphas* but begin, *Chriſt* ſhall have fiſts enough about His eares; if *Abimelech* lead the way, e-

very man cuts his bough, and askes no queſtion: with inferiours, *Example* doth more than *Precept*, and like men in a *ſtreame*, they do not *ſwimme*, but are *carried*: Doe any of the *Rulers* beleeve in him? is thought argument enough why *others* ſhould not; theſe ſee but by *their* candle, and if the *light* be darkneſſe, how great is their darkneſſe? I will do nothing which I would not have *God* ſee, and others *learne*; elſe my light were better under a buſhell, *unſeene*, than *follow'd* where it ſhould not; thus

I ſhall helpe, not to *light* others, but to *burne* them.

Of *idleneſſe* comes no *goodneſſe*, doing *nothing* will in time come to doing *ill*, and from beeing *idle* to bee *ill* occupied; the labour that is impos'd upon the ſoule is not to ſit ſtill, but to *runne*. Good men muſt not be like *Davids* images that have *feete*, and *walke* not; then only have wee hope to come to our journies end, when wee keepe *going*.

Some mens devotion is like *hangings*, which they can take off, and tack on as they pleaſe: outſides of Chriſtians; their hands and their eyes like ſome tombe which they have mark'd, are *lifted up*; and they talke as the *divell* to our Saviour, nothing but *Scripture*: and with the *Phariſee* give farthings in the *market-place*; and yet all's but *alchymie*, but counterfeit: theſe are ill men, but well thought of. If *I* am not what I ſhould be, yet I will not ſeeme what I am

am not, or be an ill man in good esteeme; what am I the better, to bee a Cast-away with credit?

What is GOD to me without CHRIST? and what is CHRIST to me without *faith?* and what is my faith to me without *charitie?* but a *dead* faith: and if my *faith* be *dead*, what am I else but a *dead man?* As it is vaine-glory to boast of our workes, so it is in vaine to boast of our faith without works.

God as He loves *young* holinesse, so He loves it

old; *ye are those that have continued with me*, &c. was the praise of the *Apostles*; *Perseverance* is the pillar of our salvation: if that fail al goes to the ground. What commendation is it to *have* done well? If thou hast forsaken thy first *love*, if thou hast lost thy first *hopes*. Hee must carrie his goodnes to his *grave*, that will have it carrie him to heaven.

If we looke but on our *bodies*, we have matter enough of *wonder*, to see such a *Common-wealth* of order; such a *world* of varieties

rieties in this little world of ours: But when wee caſt our eye aſide, on that part wherein wee reſemble *God*, the *ſoule*; how doe we *bluſh*, and are aſham'd at our houſes of *clay?* that ſo glorious an Image ſhould dwell ſo *meanly*, ſo pent up? that the *Bodie* ſhould bee a companion for the *Soule*, which ſhall one day be a companion for *Angels?* but thus was *God* pleas'd to allay our *pride*. Wee ſhould have thought too well of our ſelves, if we had not had ſome *peece* of us, like other creatures

of the earth, *earthie*. It ſhal not trouble me what metall my *bodie* be made of; if my *Soule* be *heavenly*, my *body* ſhall *one* day be ſo too.

When *God* ſawe the thoughts of mans heart that they were *evill*, and onely *evill*, and *continually*: It is ſaid, it *repented* Him that Hee had made man; and that man whom He ſhall ſee ſo ſtill, will have juſt cauſe to repent him, that ever hee was made, if he doth not *repent* him of what he hath done. *God* make me but truly

truly penitent for my *ſin*, and I ſhall never repent me of my *being*.

It is a great way, and requires a long time to come to *heaven*; I admire their *ſtrength*, or rather *weakneſſe*, that talke of getting it at the laſt *gaſpe*, as if it could be had with a *wet* finger: I know thoſe that have liv'd ſome yeares, and taken ſome *paines* too, to ſet themſelves forward, and if they come thither at *laſt*, wil think they have done *well* too; for my owne part, I neither *deſire*, nor *hope*

hope to enjoy it without a great deale of *difficultie*, *anguiſh* and *agonie*: and ſhall thinke it labour well beſtowed, that I have it upon any termes.

Men uſually meaſure *others* by their owne *buſhels*: they that are *ill* themſelves, are commonly apt to thinke *ill* of *others*; ſince no man is free from *ſlaunders*, I will not preſently beleeve the *worſt* of any man, but I will ſpeake only the beſt.

Our

Our greatest enemies are *within* us: and therefore our greatest victorie is to subdue *our selves*: there is no such *slavery* as to be a slave to ones selfe; it is a strange *weakness*, but *ordinarie*, to bee at everie mans becke, but our owne.

Olde men are twice *children*; and some, as if they were children for *yeares* againe, as well as for *discretion*, waxe most *worldly* when they are *leaving* the world; and as their bodies draw nearer the

the *earth*, so their minds grow more *earthie*; as if they were to live anew againe, or should set up againe *under-ground*: It is good and commendable to use these things while wee have them, yet still so, as remembring wee must *part* with them. I will never be loth to part with that which I cannot enjoy long; for to enjoy that which I shall *never* part with.

Every man for himself, and God for us all, is a *common* position, but an *ungodly* one; that *God* is all

all in *us*, and all in *all*, is true: but that we ſhould bee all for our *ſelves* is *wicked*; every man for himſelfe, and every man for another. Thou it may bee haſt enough, and to *ſpare*, another hath not enough to *live*; why hath *God* given thee ſo *much* above others; but that thou ſhould'ſt ſpare ſomwhat of thine to *releeve* others? It may be thine owne caſe; Every man knowes his *beginning*, not his *ending*; in the meane time thank *God*, that thou art not ſo, and help thoſe that are.

The

The barrenneſſe of the *bodie* is ſometime a curſe, but the barrenneſſe of the *ſoule* is *accurſed*; that is a *puniſhment*, this a *ſin*, and puniſhed with *hell*. We came not into this world, meerely to fill up *roome*, but to bring forth fruit, not for *ſhew*, but for *uſe*: Our chiefe ſtudie muſt be not for *eaſe*, for *riches*, or *pleaſure*, but *fruitfulneſſe*: If we are all for *pleaſure*, our fruit is *hell*; and if we are *fruitfull*, our pleaſures ſhall never end.

Bleſſed

Bleſſed are they which dye in the Lord, for they reſt from their labours: in this world, there is nothing but *dangers* and *diſcontents*, *vanitie* and *vexation:* then only ſhall we be at *reſt*, when we ceaſe to *bee:* If wee thought more of *this*, we would not thinke much of our *affliction*. If I am never ſo beleaguer'd with *ſickneſſe*, or *want*, or *famine*, or all at once, I will remember I came not into this world to take my reſt, but to *prepare* for it.

That

That ground is verie hard, where the travellers foot leaves not impreſſion: and that heart's very *ſtonie*, where *Gods* bleſſing not only takes no *roote*, but leaves no *ſigne*, as ſoone *forgotten* as *receiv'd*; 'tis all He askes for all He doth, a thankfull heart: With what face can wee expect *God* ſhould give *us* our asking, that deny *Him* His?

God made other creatures for *mans* ſervice, man for His *owne*: them for our *uſe*, and us for His *glorie*:

glorie: How much, O Lord, do we owe to thee for our ſelves and them, that haſt ſo abounded to us, above them, and haſt not made them but for us? Teach us to give our ſelves to thee, for them, who haſt given them to us, for our ſelves.

God is glorified in *all* His creatures, but not in all *alike*; ſome glorifie Him in their *beauty*, others in their *deformity*: His glorie is not leſſe ſeene in our *wants*, than in our abundance: in ſtriking with *blindneſſe*, than in

in our *aboundance:* in ſtri-
king with *blindneſſe*, then
in *healing* the blinde; no
leſſe in *Ieroboams* arme
dryed up, than *reſtor'd*:
therefore do we ſee ſome
want their *ſight*, others
their *feet*; and yet it may
be neither for the *childs*
ſinne, nor the *Parents*, as
our Saviour told the peo-
ple, but that the glorie of
God might be ſeene. A-
gaine, we ſee not only by
nature, but by *accident*,
one, with *Mephiboſheth*,
by the negligence of a
nurſe, another with *A-
bimelech* by the fall of a
ſtone loſe a *limme*, or
their

their *life*: when wee ſee this in others, and not in our ſelves; how are wee not thankfull to *God* for our ſelves beyond others? *Lepers* in Soule (*God* knowes) and it is His mercy we are not ſo in Bodie; whereby wee ſhould at once neede the *helpe* and want the *compani*e of friends, and not onely bee *miſerable*, but *ſhunn'd*. I will prayſe *God* not only for the *good* which I have, but for the *evill* which I might have, and have not.

Our

Our SAVIOVR knew what He did, when Hee taught us to pray: *Our* FATHER *which art in Heaven, &c.* To *give* us, and to *forgive* us, for He *onely* can doe both; none can forgive *sinnes*, or give *grace*, but *God* alone. Yet doth He not alwaies give with His *owne hand*, but reacheth grace and salvation in His *Word* and *Sacraments*, by the hands of His Ministers; and because no man can heare His voice and *live*, Hee speakes in *them*; it is the wonder of His goodnes, that

that He respects not only our *wants*, but our *infirmities*, and would so appeare to us, as Hee might *teach* us, but not *fright* us: Thus wee see Him speaking to *Moses* himselfe, to *Israel* by *Moses*: He proportions the meanes answerable to our *strength*; wee are not like our *Maker*, if we think scorne to *stoope* to the weaknesse of our *brethren*. I will be all things to all, that by any means I may win some.

A good *tree* is knowne by its *fruit*; yet all trees doe

doe not beare the ſame fruit; our fruit may bee all good, though it bee not all the *ſame*: all are not workers of *miracles*; 'tis not lookt wee ſhould remove *Mountaines*, or walke upon the *Sea*, command the *windes*, or appeaſe the *waters*: there are other fruits of the Spirit, that wee muſt beare: Now the fruits of the Spirit are theſe, *love, peace, joy, long-ſuffering, &c.* GOD make us fruitfull in *theſe*, and we ſhall have no neede of *thoſe*.

The

The end of all our SAVIOVRS miracles, for the most part was, *see you tell no man*: It is one lesson in religion, not to be *seen*: and yet not *precisely* not to be seene, but not therefore to doe well, *to be seene*: our commendations must be to *doe*, and not *say*; or if we say any thing, say, *we are unprofitable servants*.

As the outward service of the body, without the inward sincerity of the heart is *unprofitable*: so the contrary is *uncivil*;

vil; Gods ſervice requires *reverence*, as well as *holineſſe*. Many go to *God* as they do to their companions, not *kneeling*, but *ſitting*, or *lolling along*; as if they were the *Iudge*, not the *petitioner*, or were to *grant* ſuites, not to begge ſome; and that unreverentneſſe which they would not, nay, which they *durſt* not uſe to this or that *Mr Gentleman*, they uſe to *God*: this is neither becomming *Chriſtians*, nor reaſonable, or at leaſt civill men.

It is the fault of *envie*, that

that it ſees nothing but *injuries*; but of charitie that it ſees none, or takes no notice of them; but when *one* cheek is ſtruck, it turnes the *other*: and when it can turne no way, lies downe under the ſtroke: he that will be righting himſelfe of every wrong, doth but pluck more fiſtes about his eares, and ſet *God* againſt him too: who, if hee would but be quiet, wold revenge it to his hands; unleſſe we doubt of His *power*, wee will truſt *God* with our wrongs; and ſtay His leaſure, that is

the fitteſt time for our deliverance, which Hee *thinkes* ſo; in this caſe we are like men in a pit, the more we *ſtirre*, the more we are mired.

I ſee MOSES in the *Mount*, and with the people with a different face; open to GOD, veil'd to *them*; GOD would not alwaies have us ſhew our brightneſſe to the world: in ſome caſes He loves our talent in a *napkin*, lapt up and hid. Let it ſuffice, Hee *knowes* thee, that will *reward* thee: others, if they commend thee not,

it

it is becauſe they know thee not; or if they doe commend thee, there's all, and it may bee to thy coſt. Why ſhouldeſt thou loſe Heaven for good words? or what art thou the better, that others commend thee, if *God* do not? who therefore doth not, becauſe they do, I will never care to have my praiſe *aſcend up* to Heaven, but to come *downe* from Heaven.

Bleſſed are the mercifull for they ſhall receive mercie: GOD's promiſes, though they be gracious,

yet they are *confin'd*: and he only ſhall *receive* mercy that *ſhewes* mercy; all the *wrongs* thou receiv'ſt, cannot equall one *ſinne* thou committeſt, and art forgiven: now when *God* hath forgiven thee thy *hundred Talents*, which thou owedſt, and could'ſt not pay: do not with the *evill ſervant* take thy *brother* by the throat for *two*; be not ſo *cruell* to others, that haſt *God* ſo *mercifull* to thee: freely thou art *forgiven*, freely *forgive*; with *what meaſure yee mete unto others, with the ſame ſhall it bee mea-*

measured to you againe, and if you give, you shall *receive* good measure; not only *shaken* together and *presſed* down, but *running* over.

God as He doth not let goodneſſe go *unrequited*, ſo doth He not requite it with a *little*, or *inch* out His bleſſings. He never hath done enough for thoſe that love Him; one good turne drawes on another, and Hee is ever thinking, What could I doe more for my Vineyard that I have not done? There is no pains of ours which falls to the

ground *unaccepted*, *unrewarded*, who would not ſerve that maſter, whoſe ſervice is perfect freedome, and the wages eternall life? I cannot bee more mine owne friend, than by beeing GOD's ſervant, and the Worlds enemie.

Our *bodies* waxe *weaker*, as they waxe *older*; our *ſinnes* as they waxe older, they waxe *ſtronger*; I will labour to bee olde in *goodneſſe*, and I cannot complain of *weakneſſe*; let mee but bee too

too ſtrong for my ſinnes, and I have ſtrength enough.

Some men doe not revenge injuries, becauſe they *cannot*, they want *power*; others becauſe they want *opportunitie*, and doe but waite with *Eſau*: *the dayes of the mourning for my father are at hand, and then I will ſlay my brother.* It is no goda-mercie to paſſe over injuries when we can do no other, he is not innocent that is ſo *perforce*: then is our goodneſſe

commendable, when we *may* hurt, and will not.

It is the *fault* of the world, yet it is the *fashion* of it, to put off *God* to the last; the fall of the leafe, will serve his turne: and thinke one *sigh* at their *death*, enough for all their lives before; but true repentance as it is not for a *spurt*, so it is not done in an *instant*. He that goes about thorowly to make riddance of his sinnes, shall finde it a long businesse; sinnes are not like *servants*, to be gone at a *quarters* warning.

In

In many things we offend all, is the voice of an *Apostle*; the best have their faults, he is happie that hath *least* and *fewest*. I can never be so holy as to have no sinnes: my care shall bee to repent me of those I have; if my repentance be daily, my score shall never be long.

Youth, and holinesse, doe not meet often, to see a young man dead to sin and ready for death, is *admirable*, but *rare*; it is a good thing to be good betimes,

betimes, ſinnes as they growe old they growe luſty, and if they once get head, they know no maſter, it is a harder matter to *reſtore* to godlineſſe, than to *make* godly; for there muſt be a *dedocebo te, &c.* an unteaching of that evill, which they before learned, before there can be an inſertion of that good which they muſt after practiſe. Cuſtome will alter *nature*, and an uſe of ſinning make them in love with ſinne; it is rarely ſeene that a young *divell* proves an old *Saint*.

I will ſo begin, as I would hold out, with GOD; otherwiſe, it is ill that I have begun, but worſe that I hold not out.

GOD *deſires* not the death of a ſinner, but that is not all, He doth not onely not *delight* in our ruine, but He deſires our *recoverie*. If we *repent*, He *ſpares* us, if we returne Hee receives us: for the firſt, mercy to forgive; for the *ſecond*, an *Abrahams* boſome to receive; if we wander, He recalls us, if we be obſtinate, he in-

intreats us: if we come but ſlowly, He will ſtay for us: in *all* His workes He is wonderfull; but in His workes of *mercy*, He exceeds. I will never deſpaire of that goodneſſe that hath no bounds; my ſinnes are infinite, but not *unpardonable*. Hee was once a *perſecutor*, who was after an *Apoſtle*: and not behind the beſt of the Apoſtles, that was once before the worſt of the *Iewes* for cruelty: *God* is able to make of a caſtaway, a *convert*; of a theefe, a *diſciple*: of *ſtones*, children: of dead men, living

living Saints, if the diſeaſe be deſperate, the cure is the glorie of the Phyſician; the recoverie is more remarkeable of a *dead* man to life, than of a *ſicke* man: if the danger were not great, there were leſſe praiſe of our redemption: but when our ſinnes are gone over our heads; when the beame of the timber, and the ſtone in the wall crie us guiltie; when thou art poſſeſt, and not as *Mary Magdalen* with a *few* divels, but with *Legions*: not one ſinne, or ſmall ſinnes, or a few ſinnes,

ſeven divels, as it is ſaid of her, but paſt number; like the ſtarres or the ſands; and of the worſt ſort of divells too, that cannot eaſily be caſt out, but with *faſting* and *praier*, and haſt not onely *committed* them, but *lived* in them, and art now *dead* in them: when we have thus loſt our ſelves, and *Him*, to bee found of *Him* and brought to our *ſelves*, *puſles* us for thankes: His *armes* are ever open, onely our *hearts* are ſhut: wee receive not, becauſe wee *aske* not, wee are not received,

ceived, becauſe wee returne not, or returne to our vomit; It is but juſt, when wee turne to our ſinnes, that GOD turne to His judgements: either wee muſt bee cut off *in* our ſinnes, or *from* them.

Salvation is the *gift* of *God*, it is *given*, and yet it is *got* with a great deale of ſtruggling; thou muſt *faſt*, and *watch*, and *fight* (as Saint *Paul* ſaies) and as Saint *Paul* did too, not onely with *beaſts*, after the manner

ner of men (though wicked men are beasts in a manner) but with *principalities*, and *powers*, not the *Ægyptians*, but the *Anakims*, Gyant sinnes, growne temptations. My glory shall be not to have no sinnes, but to have the *mastery*; not that I am not set upon, but not *beaten*.

That we shall all dye, we all know; *when* wee shall dye, *God* knowes; but how any man should be *dead* while he is *alive*, is strange wil some think, and would bee glad to know;

know; yet ſo it is, ſin is a *death*, and every obſtinate ſinner is dead for the time. Some with *Iairus* daughter are not dead but ſleepe; others with *Lazarus*, are not onely *dead*, but *ſtinke*; and it is with ſinne as with ſickneſſe, it weakens by degrees; firſt it diſtempers the palate of the ſoule, or ſpoiles the ſtomake, ſo that either it refuſeth meat, or diſtaſtes it, or puts it up againe; and next it takes away the ſenſe that they feele not their ſinnes, and then are remedileſſe; and as our Sa-

Saviour told the *Iewes*, they wil dye in their ſins; and this is a death men care not to be acquainted with til they be paſt *cure:* and then onely thinke of *Heaven*, when they are going to *hell*, and after forty or fifty yeares living, know not what belongs to dying, more than, with *Ezekiah*, to turne their face to the wall, and weepe when it comes: The way to dye willingly is to *conne* death before hand; he that hath ſpent his life in providing for his death, is not troubled at his *death* how to be

be provided of a better *life*. My care ſhall be not how I may not dye, but how I may live ever.

Proſperitie is a great enemy to goodneſſe, how hardly doe thoſe which have *riches* enter into the Kingdome of Heaven? I heare *Iſrael* praying in *Ægypt*, quarreling in the *wilderneſſe*? When they were at their bricke-kills, they would be at their *devotion*, and no ſooner are they at *eaſe*, but they are wrangling for their *fleſh-pots*; I think many a man had not been ſo bad, if he had

had but been *poore*. It is the ſaying of a wiſe Father, that *Salomons wealth* did him more hurt, than his *wiſdom* did him good. *Trouble*, and *want* do that many times, which faire meanes cannot; *wealth*, like knowledge puffes up, when *poverty* (as their infirmities did many in the Goſpell) make men flock to CHRIST. I will never pray more heartily to *God* for His *bleſsings*, than for grace to *uſe* them, nor to leſſen my *miſeries*, but to add to my *ſtrength*. Though my afflictions be *many* or *often*, ſo

ſo my ſtrength be equall, I ſhall get by them; the ſtronger my *tryall*, the greater will be both my *victorie* and my *reward*.

The way to live *ever*, is to live *well*, there is no way to *everlaſting life*, but a *good* life; it is not living at *eaſe*, or at *randome*, or at *rack* and *manger*, in *pompe* and *plentie*, *mirth* and *jollity*, and with *Saul* think to drive away the divell with *muſike*. *God* cares not how *rich*, or how *powerful* thou art, but how *good*. We ſhould ſo live as wee may have

joy

joy of our life, and bee made partaker of those joyes, and that life which are for ever.

There are many dead men and manie deaths; there is a death *in* sinne, and a death *for* sinne, and a death *to* sinne; the two first we may thanke our selves for, if wee had not knowne sinne, we had not known death, but the last we must thanke *God* for, it is from Him that wee dye *to* sinne, that have deserv'd to dye *for* it, who Himselfe dyed for us, and hath taken our sins upon Him,

Him, and at once delivered us from the ſting of death, and the ſtrength of ſinne. And *thankes be to God who hath given us this victorie, through our Lord* IESVS CHRIST.

We are in this world, as *Iſrael* in the wildernes: and *Chriſt* is to us as *Moſes* was to them; if He leave us, wee know not which way to turne us; *nature* cannot carrie us to *God.* Here all our ſufficiencie is from Him, and we ſay well in our praier, *for thine is the power and the glorie*; and it is by that

power, that wee come to that *glorie*, our ſtrength is but *borrowed*; our ſtanding but leaning upon His arme; our going, but leading in His hand. It is with us as it was with S. *Paul* upon the way, wee muſt be led, we muſt be carried to *God*; we muſt pray, *turne us, O Lord, unto thee and wee ſhall be turned.* Of our ſelves wee are unable to goe, yet drawe us, and wee ſhall runne after thee; ſo ſhall wee come *to* thee, *with* thee, that are rather *images*, that have *feete*, and *walke* not, *without* thee.

It

It is betweene ſome *ſinners* and *God*, as betweene ſome men & their *creditors*; all their care is how to be truſted, not how to pay. My *firſt* care ſhall be as little as I can to come in *Gods* debt, and my next care how to come out of it.

Our *goodneſſe* muſt be that part of the *wallet* that hangs *behinde* us, ſeene of *others*, not of our ſelves: our *ſinnes* muſt bee that part that hangs *before* us, ſeene both of others, and our ſelves. To *conceale*

sinne, was never the way to be *forgiven* it; or what art thou the safer, that thou canst *conceale* it from *men*, and not from *God*? I had rather be *censur'd* for my sin, than be *damned* for it.

As in *Moralitie* so in *Divinitie*, not to goe *forward* is to goe *backwards*; and not to *thrive* in goodnesse, is not to be good. When I compare what I *am*, with what I *have* beene, I am not a little proud; but when I compare what I *should* bee, with what I *am*, with *Peter*

ter I begin to *ſinke*; only here's my comfort, I ſhall be receiv'd, not according to what I am, but what I am in *Chriſt*.

Every good heart is accuſer, judge, and executioner of its own faults: Why ſhould I be afraid of ſtanding at the tribunall of my owne *conſcience*, and not of *God?* at one I muſt; and if I judge my ſelfe, I ſhall not bee judged: I will prevent *Gods* judgements with my owne, and the feare of what I ſhould ſuffer, with the *ſorrow* for what I have

done; to him only is the *laſt* judgement terrible, that ſhunnes the *firſt*.

Wicked men as they make moſt *ſhew* of mirth, ſo they have *leaſt*; their *heart* and their *face* do not agree; they carrie that in their owne boſome, that ſpoiles their *laughing*: they are alwaies purſued by themſelves, and encountred with their own thoughts. Their ſleepe is *dreaming*, and they *dreame* of thoſe judgements in their ſleepe, which they have *deſerv'd* waking: every noyſe is of

of *thunder*, and everie thunder of the *last* day; every shadow is a spirit, and their sinnes are so many divels about them; they have a double hell, they dy a thousand deaths here, and hereafter dye eternally. There is no joy like the joy in the *Holy Ghost*: Nay, there is no joy but *that*, and that is as farre above all *earthly* joy, as our *heavenly* joy shall be above this. *Hallelujah* above *Hosanna*. Let mee but have this *within*, and I care not how the square goe *without*?

Death to the *wicked* ever comes *unwelcome*, because they see it in its *worst* shape, *ghastly*. Faine they would not goe, and goe they must, it is impossible they should *live* still, but it is *intolerable* to be still dying, which is the life they are to live, a *living death*. I will pray *God* to season this life to me, as I may not bee in love with it, and so to remember me of my *death*, as I may not be *afraid* of it; and in my life so to prepare me for my *death*, that at my death I may not

not onely bee prepared, but assured of a better life.

When I remember the sinnes I have already *committed*, and some it may be not throughly *repented* of; and those which I do hourely *commit*, and some it may be not taken *notice* of: so many of *infirmitie* stealing upon me, and other *stronger* sinnes breaking in upon me: I doe not *will* that good which I should, or want *power* to that will, or *perseverance* to that power: I am at a stand with the

Apoſtle, and thinke, *miſerable man that I am, who ſhall deliver me from this body of death?* Even He that delivered His *body* to *death* for me: Oh *God*, thou that workeſt in me, both to *will* and to *doe*, worke *my* will to *thine*; *da Domine quod jubes, &c.* Give but power to *obey*, and what thou wilt *command*.

Death is as hatefull to man, as old *age* to *beautie*; and we are ever complaining of the ſhortneſſe of our time, unleſſe *calamitie* make it ſeeme long; which

which yet if they be never ſo little over, they are weary of that which before they wiſhed for, *death*: as I will not be in love with *tribulations*, ſo I will not love my life the worſe for them, nor the better for wanting them: if *proſperity* make me fond of *living*, or afraid of *dying*, it had been better for mee, if it had not been ſo well; I ſhall pay deare for my *eaſe*.

It is better to go into the houſe of mourning, than into the houſe of laughter; nay, the way to the houſe of

of *laughter*, is through the house of *mourning*; so our *Saviour*, *Blessed are they that mourne, for they shall be comforted*: Mirth, like *Salomons* strumpets, leads to the chambers of death; and the voluptuous man goes *out* of this World, as hee came *into* it, *crying*; and into *another* world, where there is nothing but *weeping*. It is a great weakness to *defer* to doe that, which *must* be done, if I must once *weepe*, I will doe it *now*. It is better to cry for *remorse*, than for *anguish*.

There

There were no ſuch *tyrant* upon earth, as the *envious* man, if he had but his *will*, no man ſhould live a quiet life, or dye a naturall death, but himſelfe; hee ſees his neighbours houſe burning, and *warmes* him by the fire, and is refreſhed: there is no *eſtate* that he hath not a quarrell to, no *perſon*; his *equals* hee hates, becauſe they are his equals; his *inferiors*, becauſe they are not his equals; and his *ſuperiors*, becauſe he is not their equall: he is an enemy to *all mens* peace, but

but moſt of all to his *own*, and I think if he were put to it, himſelfe knowes not what hee would be, or have others be. It is the greateſt vanity in the world, to runne mad for others pleaſures: what if I have not the ſame *thing*, or in the ſame *meaſure*? I have enough to ſerve my turne, if they have *more*, yet they muſt *account* for it, and I will never envy any man, that he hath more to anſwere for to *God*, than I have; I ſhall not account for the talents which I never had.

Gods

Gods bleſſings, and our *thankes* muſt ever goe hand in hand, one good turne requires another. Wee muſt not thinke to ſerve our ſelves of *God*, and not ſerve Him; His bleſſings are not only *encouragements*, or *rewards*, but *bonds*. Of theſe, the more we *have*, the more we *owe*, and our care muſt be, not onely to *receive*, but to repaie. Why ſhould we ſtrive to come out of every mans debt, but GODS.

The charity of *forgiving*

ving, is more difficult than that of *giving*, and more worth, by how much our *selves* are more deare to us than our *goods*, in the one wee are *doers*, but in the other *sufferers*, and many a man would *doe* for another, that would not *suffer* for him: I am but halfe a Christian if I have only learn'd to *pitie*, and not to *forgive*: we cannot at once, remember our *profession*, and our wrongs, if they bee *small*, the matter is the lesse; if they be *great*, our glorie is the more: nor only our *glorie*,

rie, but our *reward*; it is our owne faults, if wee be not gainers by our *injuries*.

Gluttony is not onely a *ſinne*, but a *diſeaſe*: not onely to be *forbidden*, but to bee *afraid* of; other *ſinnes* hurt in *future*, this in *preſent*, and robbes not only of *eternall* life, but of *this*, and deſtroies the *body* together with the *ſoule*. Our bodies were not given for *cellarage*, to lay in bread and beare in. I will remember, that I was not therefore borne, or doe live, meerely to

eate

eate and *drinke*; but therefore eate and drinke, that I may continue life.

I have ſeldome known any wickedneſſe ſo hainous, that had not *clients* as well as *patrons*. *Corah* had cõpanions with him in his *ſinne*, before in his *puniſhment*. But *innocency* doth not go by *voices*, I will never looke at my *partners*, but my *cauſe*. I deſire no other Advocates, but GOD and the *truth*.

It was the accuſation of the *old* world, that *they were*

were eating and drinking, till they entred, &c. and is ſtill of *this*, and will be ſo to the end, though this were not the end of our being, but for the continuance of it: I will uſe my *meat*, as others doe their *Phyſicke*, onely for *health*, to ſatisfie not my *deſire*, but my *ſtomach*. I can a great deale cheaper, and ſafer, feede my *belly* than my *eye*.

We ſee men ſet not their beſt wares upon the *ſtalls*, but *within*, *lapp'd* up; it is neither *commendable*, nor *wiſe* to ſhew our *excellen-*

cellencies (as *Musicians do*) in all companies; what are we the better, that we thinke well of our selves, while others thinke not so? Or what are we the worse, that others thinke meanly of us, while we think so too? Since thou art never the better for thy *selfe-conceitednes*, nor the worse for thy *humilitie*, why shouldst thou make thy selfe envied for those graces which thou hast, by *shewing them*, and derided for making shew of those thou hast not, and would'st seeme to have? and art at once noted

noted of men for a *boaſter*, and of *God* for a diſſembler? I will be content to be lowly in mine owne eſteem, and others, that I may bee high in *Gods*.

A handſome garment is no argument of a ſtrait body: theſe are not alwaies the *beſt* men that make the moſt *ſhew* of holineſſe. *Demureneſſe* may ſtand with falſhood: *Pretences* are evermore ſuſpicious; they that are ever *perfum'd*, 'tis to be thought have naturally ill breaths, we muſt not ever

ever beleeve our ſenſes: goodneſſe is plaine, and would be knowne by her *workes*; but not tell of them, whileſt *hypocriſie* is painted to hide 'its wrinkles, and would bee taken for better than it is, and with the *figge-tree*, it ſhall be curſt for flouriſhing; if wee are true Chriſtians, wee are both ſides alike.

Goodneſſe doth not go by *yeeres*; many times you ſhall have that from a *Samuel* in his long coates, which you ſhall not have from a *Saul*, at forty

forty yeeres old; and yet it is not *forwardneſs* commends us, but *perſeverance*: Some men, like ſome *fruits* promiſe faire in the *bloſſome*, but wither ere they be *pluck'd*; others like ſome *graine*, lye long in the ground, but grow up the *taller*; it is dangerous to *deferre long*, but it is worſe not to *hold out*. I will love and endevour *early* holineſſe; yet it is better to *begin late*, than to have *done betimes*, there is a penny for him that comes at the *eleventh* houre: If thy *youth* have been *faulty*, it is comfort that

that thy *age* is *otherwise*. It is no disparagement to *have beene* wicked, but to *continue* so; who hath not bin overseen sometime? *Hee* was once a *Persecuter* that was after an *Apostle*. I will glorie, not that I have *never* done amisse, but that I am now *asham'd* of it.

As *promotion*, so *povertie*, is neither from the *East*, nor from the *West*; but from *God*. *Hee* hath sayd to every man, *rule* thou here, or *worke* thou there, bee *this*, or *thus*. Why doe men *grudge* at their

their wants, when it is not *chance* but *providēce?* It is leſſe praiſe to be *honourable*, than to be content not to bee ſo: our happineſſe is, not to *want* affliction, but to *beare* it. The leſſe I *have*, the more I have to *come*: no *Lazarus* would change ſtates with that *Dives*, who if he might but live *againe*, would bee *Lazarus* to chooſe.

Iob in his deſcription of man, ſayes, *His daies are as the daies of an hireling*, now wee doe not hire men to be *idle*, but

to doe our buſineſſes, our life is a long *day*, and this day hath many *houres*, and theſe houres have all *worke*; every man is a *day-labourer*, and muſt doe his *taske*, to have his *wages*. I doe not ſee the penny given to thoſe that *ſtand* in the market place, but that *labour* in the vineyard: 'tis not for us to be *lookers* on, GOD and the holy Angels are *ſpectators*; we muſt be *actors*, *doers*. I will bee content to do nothing but *labour*, while I am *here*, that *hereafter* I may doe nothing but *reſt*.

The

The food of the *ſoule*, as it is farre more excellent than that of the *body*, ſo it is farre more *dangerous*; for, where it *ſaves* not, it *kills*: How many (with *Eſau*) have eaten themſelves out of the *bleſsing* in this, and gone from *Gods* table, as *Balsazar* did frō his *condemn'd men*? Not the *preſence*, but the preparednesſe makes the acceptance: to come, and not *worthily*, is to bee more *bold* than *welcome*; it is all one to thee whether *God* have thy *roome*, or thy

company; if thou have not thy *garment*, thou art condemn'd in *both*; let others care only to *come*, my care ſhall bee to be *welcome*.

GOD is a *God* of *pure* eyes, and cannot behold *ſinne*, and yet He continually beholds us that are altogether *ſinful*. *Lord* how are we bound to thy goodneſſe, that onely thy *eye* is upon us, and not thy *hand*? That thou doeſt but take notice of our ſinnes, and not take *vengeance* on them? If wee had any good nature in us,

us, if for nothing elſe, yet we would be *better*, becauſe thou art ſo good; and diſlike ſinne, not for our owne ſakes, but thine.

GOD, ſaies the Heathen, hath *woollen* feet, but *iron* hands; yet He hath ſometimes *iron* feet, and *woollen* hands; where He would *correct*, and not in *wrath*, He makes a great *noyſe*, but doth little, only to *fright*, not *hurt* them: Where Hee will judge, and not correct, He treads *ſoftly*, but ſtrikes *home*, and is upon them ere they are awares; there is

love in His corrections, but there is wrath in His judgements. I will pray, *Correct mee, oh Lord, but not in thy furie, leſt I bee conſumed and brought to nothing.*

There is no living without *repenting*; for all ſins are againſt *God*, and all forgiveneſſe is from *God*, and there is no forgiveneſſe without repentance; ſo then without this thou canſt neither *live* comfortably, nor *dye* peaceably. I will not preſently give *God* and my ſelfe over, becauſe I have *ſinn'd*;

ſinn'd; but I will therefore neither give *God* over till He have forgiven my ſinne; nor my ſelfe till I have *forgotten* it, or remember it with *deteſtation*.

I have ſeldome ſeene a rich man want friends, or a poore man enemies; though He have ſcarce to live, yet he is grudg'd his life, that hee takes up roome in the earth: theſe men make much of this, for it is all they have to truſt to. I will grudge no man this *world*; it ſhall ſuffice me there is ano-

ther to come, and that mine ſhall *beginne*, when *this* is ended. I will bee content to want this for a while, that I may enjoy the other for *ever*.

Holineſſe is not *borne* with us, nor doth *growe* up with us: ſometime, you ſhall ſee the *hoare-head*, come ſhort almoſt of the *long coates*. I will never regard how *long* I live, but how *well*; and rejoice, not that I dye an old Chriſtian, but an old man in CHRIST.

Some

Some men drawe *nigh* unto *God*, but with their *lips*, as *Iudas* did; others drawe nigh unto Him with their whole *bodie*, and will for outward complement come ſhort of none: into their *ſack-cloath* with *Ahab*, and downe upon their knees with face with *Saul*; they will dye the death of the *Righteous* as well as any, if *wiſhes* will doe it; but their *heart* is not ſound. Not to drawe nigh unto GOD at all, is open *rebellion*; to drawe nigh unto GOD, and not all,

by *halves* is ſecret *diſſembling*; then only doe wee come as we ſhould, when wee come (like S. *Pauls* Sacrifice,) *our ſelves, our ſoules and our bodies*: and thus if I draw nigh unto *God*, He will draw nigh unto me.

If *God* only ſaw as we, there were no difference between holineſſe in *jeſt*, and in good *earneſt*. *Ahab* is in aſhes as well as *Ninivie*; nay, what doth *Ninivie* more than *Ahab*, to the eye? What doe the *Apoſtles* more than the *Phariſies*, or *Iohns* diſciples

ciples than theirs? they faſt, pray, give: by the *out-ſide* wee cannot tell who ſerves *God* with his *bodie*, or with his *heart*; wee ſee they are *painted*, *God* onely ſees they are *ſepulchers*; wee ſee their *faireneſſe*, but not their *rottenneſſe*; onely GOD which ſees their heart, ſhall one day *unmaske* it, and as they have before been applauded for what they *ſeemed*, ſo they ſhall then be puniſh'd for what they *are*. If I have only the *rin'd*, the *out-ſide* of Chriſtianity, and not the *bulke*, I am ſure to be caſt out:

out: what I can, I will ſo carry my ſelfe, as I may neither bee condemn'd for beeing worſe than I ſhould be, or ſeeming better than I am.

There is no muſike like that of the *Word*, yet it is not lik'd; *we have piped unto you, and you have not danced*; was the complaint of *Chriſts* time: men have eares to heare, but not that; any muſike but that of the *Cymbals*; any Harpe but *Davids*; any Bells but thoſe of *Aaron*: they can heare others revil'd, or *God* prophan'd,

phan'd, or themſelves ſooth'd; they have eares to their commendations, but not to their faults: the ſluggard hath his eares in his pocket; the drunkard hath his eares in his pot; the proud man hath no eares, but to his commendation; the covetous man hath no eares but to his profit; the luxurious man hath no eares but to his pleaſure; there is no muſike but in trumpets, nor in them but at banquets. But he that will not heare now, ſhall one day crie and not be heard, and be forc'd to heare that heavy doome,

doome, *Depart from me, ye workers of iniquitie, into that lake, where there is nothing but crying.*

It is ſtrange, no men would be ſicke, and yet ſome men will not bee well; for they take courſes to overthrow their health; as if *God* had nothing to doe but to waite on them: they are never well when they are *well*, but when they are doing of *ill*; where the affliction is *Gods*, wee may challenge Him of helpe; where the diſeaſe is debauchnes, He may challenge

lenge us of ſinne: when our ſickneſſe is His correction, it is comfortable, but when we need to bee corrected for our ſickneſſe it is fearefull: what *God* laies upon us is to be boarne; what men bring upon themſelves, is not to be anſwered; and if in mercy thou art delivered, *Go and ſinne no more, leſt a worſe thing come unto thee.*

Ill weeds grow apace; wicked men like *Ægyptian graſhoppers* ly in heaps, when the good, like *Noah* in his Arke, are two or three

three in a corner: our blessed *Saviour* (as Hee could never say otherwise) said true, The way had neede be wide that leadeth to destruction, for many there bee that finde it.

They must looke to *suffer*, that look to *reigne*; this world is *Gods* house of correction for His *Children*: wee must not think not to have crosses, wee must studie to make the best of them. I will thinke of afflictions before they come, that when they come, I may bid

bid them welcom; while they tarrie, I will make uſe of them, and when they go, I will take leave of them, onely as of an *Ague*, for a well day or two, but to come againe.

In *Heaven* all veſſells ſhall be *full*, but none ſhall *runne over*; here on *earth* I ſee ſome runne over, and yet complain of *emptineſſe*; they have not *enough*, if they have not all: Thus I have ſeene ſome beaſts, not knowing when they were well, burſt with feeding: they had

had more than enough, if they could be content another ſhould haye more than they; if they could but be leſſe envious, they would be leſſe covetous: all Veſſels beare not the ſame ſailes, thoſe do but ſpeed a *tall* Ship, wherewith a Bark is overborn: wee know not our owne ſtrength, ſubmitte our ſelves to Him that doth: Hee that gives us all wee have, knowes we have all we ſhould have, and that if wee had more, wee would ſinke: that man that thinkes hee is never full, is never *thankfull*.

Whe-

Whether I *abound*, or am *poore*, I will endevour but these two, to be *thankfull*, and to be *content*.

Crosses are *harsh*, but they are the best *Physike*; I know not whether *prosperity* have lost, or adversity recover'd more; none praies so heartily for His *daily bread*, as Hee that wants it: miserie like *Ionah's* fish sends them to their prayers that never thought of GOD under their *goard*; it is pitty faire weather should doe any harm; yet it is often seen, we even adore those *Physicians*

ſicians in our ſickneſſe, which being recovered, wee onely ſalute with a complement; abundance makes many forget thoſe friends, which want wold make crouch to: how welcom ſhould that ſtate be which makes us familiar with *God?* I will not, I may not wiſh for afflictions, nor meet them. I am good Chriſtian enough, if I can be content to be poore, and not deſirous. Our practice muſt be not to make much of croſſes, but to make *uſe* of them; yet I had rather endure a world of croſſes

croſſes to come to *God*, than to be croſſed in nothing in this world, and once *want him*: let my ſinnes rather be *puniſhed*, then *ſooth'd*: oh *God*, let my *hell* be *here*.

CHRIST hath many *followers*, but few diſciples; GOD hath many creatures, but few ſonnes. GODS flocke is a little one, one of a family, two of a tribe, like the Prophet *Eſaiahs* tall Tree, heere and there a berrie in the toppe of a bough: there are many of *Iſrael*, but few *Iſraelites*, many that have *Abraham* to their

their father, but a few his children. Many that came out of his loines, but few that ſhall ſit in his boſome. Goodnes goes not by multitude: the many followers may ſhew thy greatneſſe, not thy holineſſe; the moſt are commonly the worſt. How fondly then, how falſely do any boaſt of the truth of their religion by their multitude?

Every thing, we ſay, is the worſe for wearing; it is true of the world; the older the more *corrupt*: we are forewarn'd of

of the laſt daies, that they ſhall be notoriouſly wicked; the world did almoſt begin with ſinne, but it ſhall end (in a manner) with nothing but ſinne, and that in fire: Here's our comfort, the juſt are no part of the world.

If we had not knowne *ſinne*, we had not knowne *ſicknes*, and now we know not how to be wel of our ſinne, but by Him againſt whom wee have ſinned; our health is from *God*, our ſickneſſe is from our ſelves: *Heale thy ſelfe*, is

is only for that Phyſician to whom it was upbraided, it is not *Saul* and his *witch*, or *Aſa* and his *Phyſicians* can prevent death or a diſeaſe, without *God*; all is *originally* from him, yet *derivatively* by meanes. I will uſe the *one*, but I will *truſt* onely the other; if wee are confident either *without* them, or *in* them, we preſume.

Whileſt we are here, we are in continuall want of ſomewhat, either our *mindes* are *ſicke*, or elſe our *bodies*, diſeaſes or diſcontents. How ſhould we

wee long for that place, where we ſhall enjoy nothing but *reſt*, and want nothing but a *conſummation* of our reſt?

This world is a *lyer*, and he will find it ſo, that ſerves it: *riches* like their maſter, are full of deceit, promiſe that they have not. How many have we ſeen that have thoght no joy but in abundance, have, after, ended their joy where they begin to abound, and at laſt envied the quiet reſt and merry meales of their labourers? To *impatient*, *in-*

conſtant mindes, the *preſent* ſtate is ever cumberſome, and they would change thogh for a *worſe*; If wee can but make the beſt of our owne, and thinke our ſelves well, even when others thinke not ſo, wee are happy men. Why ſhould I think that grievous which *God* thinkes fit? If there were no *providence*, I would ſtruggle: but now it is hard *to kicke againſt the prickes*. Lord, be it unto thy ſervant according to thy will.

Pleaſures are *pleaſing*, but

but they are *vaniſhing*: the *Phariſies* were not ſo truly painted ſepulchers, as theſe, *faire* but *rotten*, fading nor onely *dying*, but *killing*. Like guilded *pills* (ſave that they are not *Phyſicke*) but ſmall, and ill taſted; if they were either not *ſhort*, or but *ſweet*, there were ſome colour for loving them. But now they are not *laſting*, and yet *unſavoury*: Why are we not ambitious of thoſe pleaſures, which are beyond al time for *length*, and all conceit for *ſweetneſſe*?

Some men are afraid to *ſinne*, becauſe they are afraid to *ſmart* for their ſinne, they would goe *on* in their ſinnes, if they could go *away* with them; it doth not ſo much trouble them to be *wicked*, as to be *tormented*, and their ſtudy is not that they may not *provoke God*, but that they may run away from Him. Oh *God*, if we could runne out of the world, we ſhould run farther into thy *judgements*. Oh *God*, if we go downe into *hell*, thou art there, there is no running from the

the *puniſhment*, till from the *ſinne*.

All ſickneſſe is not of the *body*: every *leproſie* is not in the *skinne*, it were well for ſome men it were: every *ſinne* is a diſeaſe, our ſoules are no leſſe ſubject to infection, than our *bodies*; ſome are diſeas'd and do not *know* it, others are diſeas'd and doe not *care* for it: both caſes are hard, but the laſt is deſperate. To make light of ſin, and becauſe thy ſoule is ſicke even unto *death*, to ſay with the *Atheiſt* & *Epicure*, *Let us*

eat and drinke, for we must dye, is to shake hands with vengeance: Hee that will not so much as *aske* to be heal'd; how justly shall he dye in his leprosie.

It is *strange*, but it is *ordinary* to see every man greedy to continue this life, and not to procure a better: If the head doe but *ake*, strait to the *Prophet* with the Shunamite, to the *Physicians* with *Asa*: If they bee but talk'd to of *dying*, with *Ieroboam's* wife they run and ride, and send; and as the Cripple to our Saviour

viour, pul downe the tiles to come at him; but in the matter of their *ſoule*, they are *deafe* to the diſeaſe: why are wee not as induſtrious for *Heaven*, as for our *health*; and to live *ever*, as to live *long*? Alas! what is age without *goodneſſe*, but a fairer marke for *vengeance*? What is *Dives* the better to out-live LAZARVS, and at laſt dye and be *damn'd*? Let others trouble themſelves and the world, how to maintaine this *body*, my care ſhall bee how to *ſubject* it: whileſt I employ my

ſoule only for the ſetting out of my fleſh, what am I elſe but a glorious ſlave?

Diſeaſes though they were the fruit of *ſinne*, and brought upon us by our ſelves, yet they are not diſpos'd of amongſt us but by *God*, thy head doth not ake but with his leave: nor leave aking but with His helpe; it is from above both that wee are ſicke, and that wee are made whole; to whom ſhould I not only owe my life, but beſtow it, but to him of whom *I live and move?*

As

As it is in *extremities*, for men to remember *God*, but with *repining*; so it is hard in *prosperity*, to remember themselves, and what they have receiv'd of *God*; we are apt to forget what wee have bin, when we are chang'd for the better; *Pharaoh's* butler hath forgot he was a prisoner: it is too true, that too many love *God* for their owne sakes, either they are *poore*, and would be rais'd; or they are *sicke* and would bee heal'd; and like *beggers*, no sooner are they *serv'd*

but they are gone. I may both love my *ſelfe*, and *God*; I may not love *God* for my ſelfe, I would not love my ſelfe but for that I am *His*, and I will love Him but for Himſelfe.

When I conſider the yeeres I have already lived, me thinkes they are *few*, but *evill*; evill not in reſpect of *affliction* alone, but of *ſin*, and I am found guilty: if I conſider the preſent, (if there be any *preſent*, when it is ever *paſſing*) I do but adde to my ſcore, and if I conſider the time to come (if

I have any to come, *God* knowes) I do but adde to the measure of my owne sinnes, and *Gods* wrath together with my yeeres; since I must live, and cannot but sinne, I will studdy how my sinnes may not hinder me of a better life; first, I will *abhorre them*, and then I will abhorre *my selfe* for them; and if I could not before break my heart of them, I will now breake it for them: *A broken and a contrite heart, O God, thou wilt not despise.*

To

To *every* one it ſhall *one* day be ſayd; *Give an account of thy ſtewardſhip, &c.* It is that which everie man ſhould tell himſelfe and one tell another, what the *Apoſtle* hath long ſince told us all, that we muſt all ſtand before the tribunall ſeate of Almightie GOD; the *righteous* thinkes long of this day, and longs for it; becauſe hee is long ſince provided for it; the *wicked* thinks it coms too faſt, and yet thinkes not of it till it come; and when it is come, can think of nothing but *that*, and

and is ſtown'd with the thought of it: his pleaſures which were never but *ſhadowes* (yet accounted reall) then appeare as they *were*, and not as they were *accounted*; and thoſe *torments* which were ever thought but *ſhadowes*, *bugbeares*, then appeare as they are, and prove *reall*: the comparing of what he hath *enjoy'd*, with what he hath *loſt*, and that little leſſe than *nothing* of time which he hath liv'd, with the *eternitie* of torment, hee is to dye in, makes him curſe the time of his birth, ſince there is

is a time of *death*, and another death beyond all *time*; so the *godly* and the *wicked* differ not more in their *lives*, than in their *deaths*, but most of all *after* death. Oh my *God!* as thou hast made mee of the best sort of creatures, a *man*, and of the best of that sort, a *Christian*; so let mee be yet better, by beeing one of those whom thou hast sorted for thy selfe; what am I better, if I am only *call'd* and not *chosen*.

All bookes are not alike easie; those that are, are

are not all alike profitable; ſome would profit more, if they did but relliſh, others would relliſh better, if they were more profitable; he doth well that doth both, *utile dulci*; I will neither drowne my meat in ſauce, nor diſh it dry.

They are not the only robbers that breake houſes, guile is worſe theft than outrage; it is alike wicked to make wine of other mens grapes (as *Ahab* did of *Naboth's*) and to be drunk of our owne; hee that will have riches in

in ſpight of heaven ſhall have hell to boote.

The malicious man is his owne moth; that *God* is better to him than hee can expect, is nothing, whileſt He is better to others than Hee is to him: like *Gideon's* firſt miracle hee would have all the ground dry but his fleece; if *Cain's* ſacrifice miſcary, *Abel* muſt not bee accepted and live; no man may bee either *greater* or better with ſafetie. I will not looke at what I *have*, but what I *deſerve*, and I ſhall never thinke my owne little,

little, or anothers too much: that is a *wicked* heart that would have all men *worſe* than it ſelfe, and *hates* all thoſe whom others thinke better.

God is therfore bountifull to us, that we might be ſo to others; to feaſt thoſe, that cannot bid us againe, and to build for thoſe that cannot lodge us againe, is the way to that marriage-feaſt, and thoſe buildings, whoſe Builder & Maker is *God:* he alone hath the true uſe of wealth that receives it onely to disburſe it; if men

To *every* one it ſhall *one* day be ſayd; *Give an account of thy ſtewardſhip, &c.* It is that which everie man ſhould tell himſelfe and one tell another, what the *Apoſtle* hath long ſince told us all, that we muſt all ſtand before the tribunall ſeate of Almightie GOD; the *righteous* thinkes long of this day, and longs for it; becauſe hee is long ſince provided for it; the *wicked* thinks it coms too faſt, and yet thinkes not of it till it come; and when it is come, can think of nothing but *that*, and

and is ſtown'd with the thought of it: his pleaſures which were never but *ſhadowes* (yet accounted reall) then appeare as they *were*, and not as they were *accounted*; and thoſe *torments* which were ever thought but *ſhadowes*, *bugbeares*, then appeare as they are, and prove *reall*: the comparing of what he hath *enjoi'd*, with what he hath *loſt*, and that little leſſe than *nothing* of time which he hath liv'd, with the *eternitie* of torment, hee is to dye in, makes him curſe the time of his birth, ſince there is

is a time of *death*, and another death beyond all *time*; so the *godly* and the *wicked* differ not more in their *lives*, than in their *deaths*, but most of all *after* death. Oh my *God!* as thou hast made mee of the best sort of creatures, a *man*, and of the best of that sort, a *Christian*; so let mee be yet better, by beeing one of those whom thou hast sorted for thy selfe; what am I better, if I am only *call'd* and not *chosen*.

All bookes are not alike easie; those that are, are

are not all alike profitable; some would profit more, if they did but relish, others would relish better, if they were more profitable; he doth well that doth both, *utile dulci*; I will neither drowne my meat in sauce, nor dish it dry.

They are not the only robbers that breake houses, guile is worse theft than outrage; it is alike wicked to make wine of other mens grapes (as *Ahab* did of *Naboth's*) and to be drunk of our owne; hee that will have riches in

in ſpight of heaven ſhall have hell to boote.

The malicious man is his owne moth; that *God* is better to him than hee can expect, is nothing, whileſt He is better to others than Hee is to him: like *Gideon's* firſt miracle hee would have all the ground dry but his fleece; if *Cain's* ſacrifice miſcary, *Abel* muſt not bee accepted and live; no man may bee either *greater* or better with ſafetie. I will not looke at what I *have*, but what I *deſerve*, and I ſhall never thinke my owne little,

little, or anothers too much: that is a *wicked* heart that would have all men *worſe* than it ſelfe, and *hates* all thoſe whom others thinke better.

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Favours

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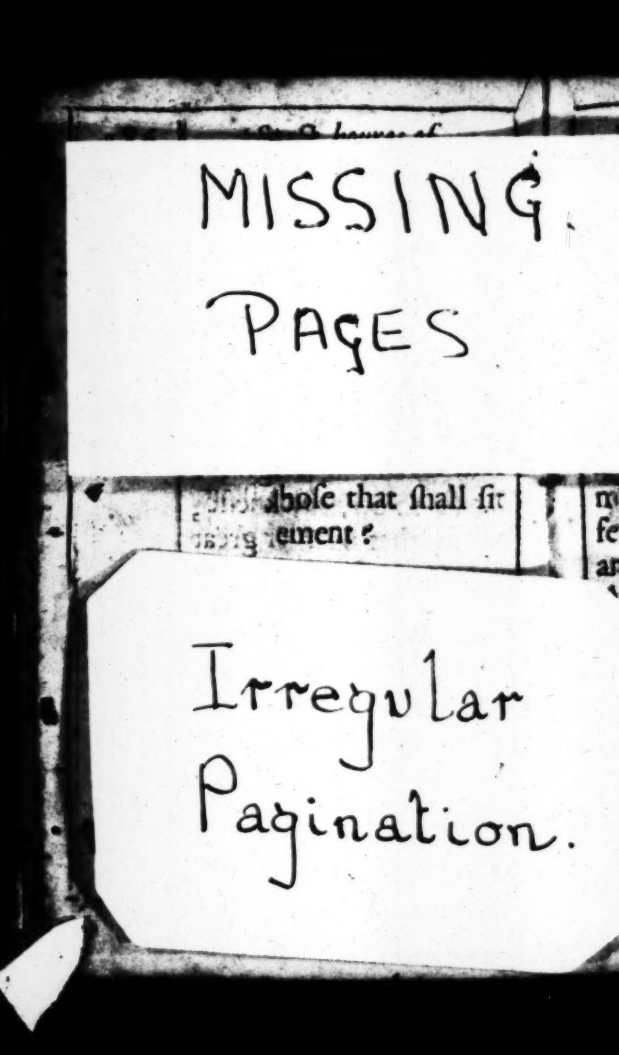

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Favours

but be safe; while I am here I cannot but sinne, but I hope to avoid the punishment through Him, who hath borne the punishment and the sinne.

Our life is but a breath; at first God breath'd upon man the breath of life, &c. And it is gone with a breath, if He breath upon us in displeasure we die, for at the breath of His nostrills wee are all consum'd: since we doe not live but by His leave, why doe we not live to His glorie? Oh God, I have not liv'd long, yet so

ſo much of my life as I have not liv'd to thee, I have liv'd too much; all I deſire is, that as this life was thy gift to me, ſo it may be my gift to thee; I I can afford God little, if not His owne.

All puniſhments are from the ſame hand, *Iobs* boyles are no leſſe Gods finger than *Pharaohs*; but all are not with the ſame end; thoſe are but chaſtnings upon ſome, that are judgements upon others. God ſtrikes His owne becauſe He loves them, He ſtrikes the wicked becauſe they

they love not Him; thoſe Hee corrects but theſe He executes; it is a ſigne Hee loves us when Hee ſtrikes us, and if his ſtrokes bring us to love him, wee may brag with *David*, it is good for us that we have beene afflicted.

God is all eare and all eye, and all in all; grant *Lord*, that as I am alwaies *ſeene* of thee, ſo I may be alwaies *heard* of thee: and may alwaies *heare* thee in thy *Word*, and contemplate thee in thy *workes*; that I may one day ſee as I am ſeene, and heare and bee heard in that heavenly quire of *Hallelujah's, Glorie, and power, and honour be unto the Lambe, and to Him that ſitteth on the Throne, for evermore.* Amen.

FINIS.

MA 50